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SEA OF GALILEE

Place where Jesus fed the 5,000 is near here

. 35 No. 43

JULY 22, 1953

Pennies for Heaven

THE LAUGHTER of youngsters scrambling for pennies in the sand brought beaming smiles from passers-by.

"Mama, is that a family reunion?" a child asked aloud.

"No, dear, that's a Sunday school picnic," came the reply.

"Oh, Mama," she sighed. "They're having so much fun. I wish I belonged to a Sunday school."

Her mother hesitated. "When you're a bit older, dear, your daddy will let you pick your own church," she promised.

SUDDENLY THE CHILD screamed out in wild enthusiasm and pointed, "I know that girl—that's Carol, my friend at school—"

Before the child's mother could stop her, she ran to her little friend and together they continued the search for pennies. Greatly embarrassed, the wo reluctantly stood and watched the g until it ended.

With clenched fists the child ran to mother and excitedly displayed the per coins.

"SEE," SHE EXCLAIMED, "I found these pennies, Mama."

"That's fine, dear. Now what will do with them?"

She wrinkled her young brow. would like to do what Carol did," replied. "She gave her pennies to man with the funny collar. Carol they're building a church now and n every penny they can get."

The woman smiled. "Run and Carol you'll give your pennies to church, too—next Sunday."

—PHYLLIS G. BRAND

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenkn the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valen
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THE CHURCH IN THE NEWS

Oxnam on the stand

There were some Congressmen who would be delighted to call off the showdown this week on how many Communists there are among the Protestant clergy in the United States. Bishop G. Bromley Oxnam's hearing before the House Committee on Un-American Activities, scheduled for July 21, might backfire. The Congressmen feared that their Red-hunting in the church may turn out as badly as Senator Joseph McCarthy's attempt to name J. B. Matthews as staff director of his investigating committee.

To build up the case against Bishop Oxnam, House Committee members interviewed a half-dozen former Communists, including Herbert Philbrick who joined the Communist Party as an FBI undercover agent. "We now have the names of a number of clergymen, some of them prominent in more than one denomination and in various parts of the country, who have been identified as Communists or fellow-travelers, though Bishop Oxnam said we could not name one," a Committee member, Representative Gordon H. Scherer, reported.

Bishop Oxnam last month challenged "the critics of the church to name one clergyman who holds a position of large responsibility in any Protestant church who is a Communist party member."

Bishop gets ready

Bishop Oxnam selected a New York attorney, Charles C. Parlin, as his lawyer at the Congressional hearing. Mr. Parlin is active in work of the Methodist Church and National Council of Churches. He is public relations director for the assembly of the World Council of Churches in Evanston, Illinois, next year.

Last week a 45-page book, *Bishop Oxnam and the Un-American Activities Committee,* was on sale. It includes the bishop's analysis of charges against him which are in the Committee's files, the text of the bishop's radio debate with Congressman Donald Jackson on April 26, and a criticism of the House Committee's methods which Bishop Oxnam made on May 25.

The book is an answer, at least in directly, to a recent 24-page book by the fundamentalist leader, Dr. Carl McIntire entitled *Bishop Oxnam, Prophet of Marx.* It was Dr. McIntire who demanded that the Congressional Committee summon Bishop Oxnam for a hearing. His American Council of Churches claims to have secured 100,000 signatures on petitions requesting the Committee "to investigate Communists in religion."

McIntire wants 25 investigated

"There is popular demand for a probe of communism among clergymen, reported Congressman Jackson. He presented to the House of Representatives a bundle of petitions secured by McIntire's Council, asserting that they contain at least 100,000 signatures. "It is the feeling of these thousands of church members that there has been the possibility of Communist infiltration," said Mr. Jackson.

A spokesman for the McIntire Council said this month that Mr. J. B. Matthews should "be honored as a patriot and factual analyst" because of his article in the July *American Mercury,* "Reds and Our Churches."

Besides wanting Bishop Oxnam investigated, Dr. McIntire has asked that the secretaries of social action in the Presby-

terian, Episcopal, Methodist, Baptist, Congregational Christian, and Lutheran churches be called for Congressional questioning. He says the social action groups "parallel the Communist-fronts."

McIntire names 24 individuals besides Bishop Oxnam whom he thinks Congressmen should probe, including Dr. John C. Bennett of Union Seminary, Dr. Liston Pope of Yale Divinity School, Dr. E. Stanley Jones.

Matthews and the files

Chief architect of the amazing files of the House Committee on Un-American Activities had been J. B. Matthews. As the Committee's research director from 1938 to 1945 he helped collect a million items of information indicating the "guilt by association" of numerous Americans in all professions. This month he said that he has in his personal files "a quarter-million cards listing affiliations with Communist and Communist-front organizations."

Information in these files has not been evaluated for its worth or checked for accuracy. But the data has been used by individuals in public and private life to blacklist movie, radio, and television performers and writers as well as many others. This month the material in the files was turned against clergymen by Matthews in his *Mercury* article.

"The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen," Matthews announced.

Clergymen protest

After the *American Mercury* article became known, four of the seven members of Senator McCarthy's investigation subcommittee were against employing Mr. Matthews as the committee's staff director. McCarthy disregarded their opinions, claimed he has the sole right to name members of the committee staff.

To President Dwight Eisenhower three U.S. clergymen sent a strong protest. "The sweeping attack on the loyalty of Protestant clergymen and the charge that they are the largest single group supporting the Communist apparatus is unjustified and deplorable," they said. "Destroying trust in the leaders of Protestantism, Catholicism, or Judaism by wholesale condemnation is to weaken the greatest American bulwark against atheistic materialism and communism."

The telegram was signed by Roman Catholic Monsignor John A. O'Brien, Rabbi Maurice N. Eisendrath, and Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church, New York City. They are co-chairmen of a committee of the National Conference of Christians and Jews.

Eisenhower comes to the rescue

The White House acted swiftly after the telegram from the three clergymen arrived. "I want you to know at once that I fully share the convictions you

PRESIDENT DWIGHT EISENHOWER
"Such attacks betray contempt"

state," replied President Eisenhower. "The issues here are clear. Generalized and irresponsible attacks that sweepingly condemn the whole of any group of citizens are alien to America. Such attacks betray contempt for the principles of freedom and decency.

"And when these attacks, whatever their professed purpose be—condemn such a vast portion of the churches or clergy as to create doubt in the loyalty of all, the damage to our nation is multiplied. . . ."

Senator McCarthy promptly realized that he had climbed out too far on the Matthews limb. To save his shriveling reputation he announced that he had accepted Mr. Matthews' "resignation."

Clergymen defend themselves

A hundred clergymen were named as Communist fellow-travelers or dupes in the Matthews article. The rafters were ringing this month with the explosive replies some of them made to the Matthews charges.

One clergyman is Dr. John A. Mackay, president of Princeton Theological Seminary and Moderator of the Presbyterian Church USA. Matthews said Dr. Mackay signed a 1941 manifesto "calling for all-out aid to the Soviet Union" which was reprinted in The *Daily Worker*. In an article in the May *Mercury* Matthews called Dr. Mackay a "top collaborationist" with communism.

"I have never supported any cause which, on its own merits, was unworthy of support by an independent Christian citizen of this country who is sensitive to human situations," said Dr. Mackay. "If, in any instance, Communists—unknown to me, and for their own reasons—were interested in the same cause, that does not invalidate the importance of the cause, nor does it make me responsible for any casual coincidence in my interests and theirs."

"You can be anything"

"My life and interests have been entirely open," stated Dr. Mackay in reply to the Matthews accusation. "I have been consistently concerned about human freedom. I am not ashamed of any document I ever signed or any cause I ever sponsored, whether it was in the interest of Republican Spain, or in favor of Spanish refugees from Fascist tyranny or to advocate the repeal of the McCarran Act.

"We have come to a moment when in certain circles of our country," said Dr. Mackay, "you can be anything you want if you are anti-Communist. You may be a liar, a rake, or a Fascist; everything is condoned so long as you vociferate against communism."

Dr. Mackay said McCarthy's appointment of Matthews "exposes the inner logic of a current trend. We confront the twentieth-century version of the sixteenth-century Spanish inquisition. . . .

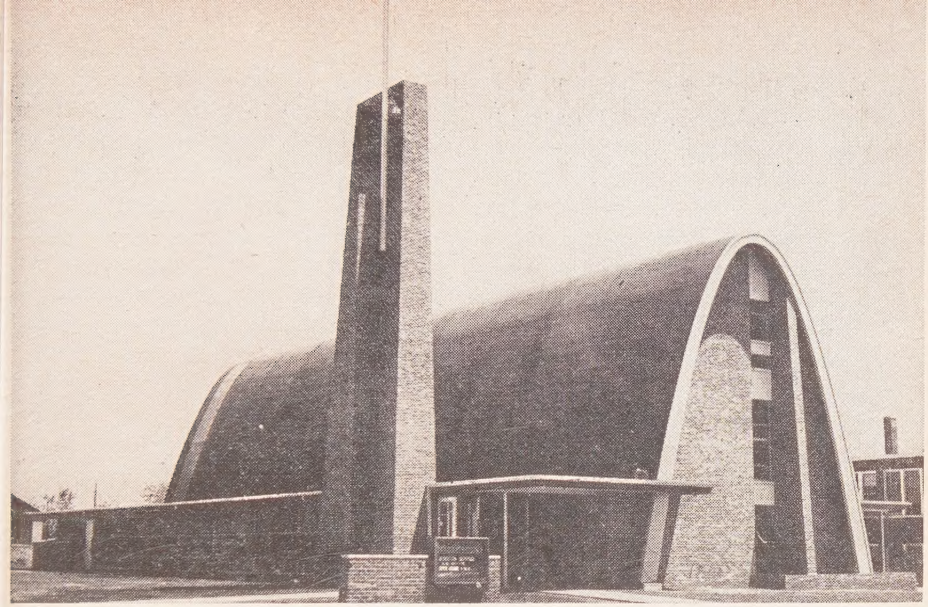
"Fanatical anti-communism can blind the rational judgment and create the kind of eerie silence that haunts graveyards."

Discordant Concordat

Does an agreement made in 1933 between the Vatican and the Hitler government—guaranteeing public support of denominational schools — still hold in West Germany? This month there was violent disagreement.

The Baden-Wuerttemberg Assembly and Minister President Reinhold Maier said "no." The papal nuncio to Germany, American-born Archbishop Aloisius Muench, said the concordat is still in effect.

Earlier this year the Assembly drew up a new state constitution, voted to estab-



NEW CHURCH IN WICHITA

Holy Cross Lutheran congregation (Missouri Synod) in Kansas tried out "a new concept of architecture" in a building dedicated in May. Ramey and Himes designed it.

lish interdenominational schools. German Chancellor Konrad Adenauer is among the Roman Catholics who insist that the concordat with the Vatican is still in effect. This month the Foreign Office of the West German government demanded that Baden-Wuerttemberg recognize the concordat.

Kumamoto hit hard by flood

Sixth-tenths of the million residents in the area of the Japanese city of Kumamoto were driven from their homes as the heaviest floods in the history of South Japan swirled downstream. Bodies of 500 flood victims had been recovered by July 10. Death toll will probably be higher.

Kumamoto is a center of United Lutheran missionary work in Japan. A kindergarten, boys' school, girls' school, colony of mercy, and residences of teachers and missionaries are among church properties there. The boys' school and its teachers' residences, the kindergarten, and two missionary houses got four feet of water at the crest of the flood. Damage was considerable.

Many of the homes destroyed in the city were new structures built to house poverty-stricken refugees. They have now lost most of the property they have acquired since 1946, and must start all over again. Substantial help from abroad will be needed to meet the emergency.

Luther comes to Duluth

Since the world premiere of the Martin Luther movie in May, the film biography had drawn record-breaking audiences in three cities—Minneapolis, 98,000 in 25 days . . . Hickory, N. C., 11,000 in eight days . . . Houston, Texas, 22,000 in nine days. This week the picture gets its fourth showing, in Duluth, Minnesota.

In Minneapolis the film "promptly be-

came the biggest box-office hit in years," *Life* magazine reported in a three-page picture story (July 13).

"Whether this film will go down in history as a challenge to modern Protestantism to find higher goals, it's perhaps too early to say," The *Christian Science Monitor* speculated. "But there is the sound of a summons in it."

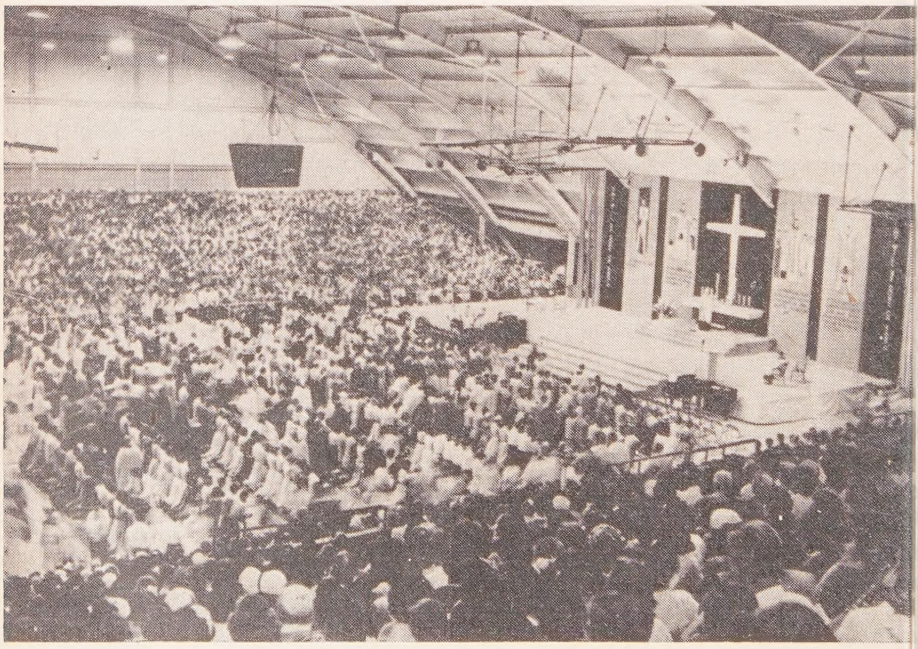
Bookings have been assured in Atlanta, Milwaukee, Washington, and half a dozen other cities. Several major film distributors were willing to arrange the showings, but the final decision is to give the picture "special handling" through a company set up for this purpose. Next week the Luther film will be shown in Trondheim, Norway, where the Lutheran World Federation executive committee is to meet. Clergymen, city officials, teachers, newsmen, movie people in and near Trondheim will be invited.

Biggest Lutheran communion

Eight thousand Luther Leaguers knelt at 16 altar rails in the fieldhouse of Concordia College, Moorhead, Minnesota. Sixty-six pastors aided in the administration of holy communion. This was the largest number gathered at such a service of Lutherans in America, it was estimated.

Biggest crowd at the Evangelical Lutheran Church youth convention came to an outdoor meeting addressed by Bishop Hanns Lilje. There were 20,000 present.

At a college students' luncheon at Moorhead Bishop Lilje said America should speak up loudly if it hopes to save the world from war. For example, he said, it might have helped if the United States had spoken decisively just after the East German riots last month, announcing support of the Germans against the Communists and demanding free elections as the first step to a peace treaty.



EIGHT THOUSAND AT COMMUNION
Four hundred could kneel together at rails

Catholic shortage

Shortage of men volunteering for training as priests of the Roman Catholic Church was reported by William M. Ryan. He is president of a laymen's organization which encourages recruiting and gives financial aid to seminaries.

"Nowhere in the country are there enough young men entering the priesthood," said Mr. Ryan. Constant need for chaplains for the armed forces "is causing a growing shortage of priests in all dioceses."

"Parents must make it clear in the family circle that no greater privilege or honor could come to them than to have a son called to stand at the altar," Pope Pius said this month.

There is acute need for an increased supply of Roman Catholic parochial school teachers, Dr. Urban H. Fleege told the National Catholic Education Association. The Roman Catholic birthrate, he said, is 40 per cent above the national average. Result of the rising tide of youth in the last six years is therefore felt more keenly in parochial than in public schools.

Alarm over the dwindling number of women who become nuns was expressed by Pope Pius. In some European countries the number who take nuns' vows has been reduced one half, he said. He censured "priests or laymen" who "give marriage a preference in principle over virginity."

And so forth

A dialog sermon, with two clergymen asking each other questions, was tried in New York's Cathedral of St. John the Divine on July 5 by Dean James A. Pike and Dr. John M. Krumm. Dean Pike stood in the pulpit, Dr. Krumm at the lectern. They discussed the conflict of religion and science. Dr. Krumm acted as the "skeptic," questioning statements made by Dean Pike. Bishop Eivind Berggrav had experimented with such a two-man sermon in Norway last year.

Church membership of everyone getting married or divorced has been recorded in Iowa since January 1. First report on the new statistics showed that the bride and groom were of the same denomination in 56 per cent of the marriages, 58 per cent of the divorces. . . . Half the adults in Norway are regular listeners to church services broadcast by radio, a Gallup poll indicated. Only 18 per cent of the Norwegians said they never listen to the church programs. . . . Members of the Pentecostal Holiness Church in Raleigh, North Carolina, were dismissed from court with a scolding last month, after neighbors complained they were kept awake at night by loud shouting and stamping at Pentecostal services in the home of a member of the group.

Television is too expensive for church colleges, the U.S. Federal Communications Commission discovered last month. Of 44 applications for TV non-profit channels offered to educational institutions, all were from state- or municipal-owned schools, none from church-related or privately endowed . . . 74 Roman Catholic marriages were annulled in 1952 by the Vatican tribunal, the Sacred Roman Rota. According to an official report, 188 appeals for annulment were received, 114 rejected . . . Children of Christian Scientist families will be exempt from compulsory health examination and immunization against contagious diseases in Florida, the state legislature agreed last month. The governor signed a bill which the legislators had drafted . . . A compulsory pre-marital blood test bill in the Arkansas legislature was amended to exempt those whose religious beliefs oppose such tests.

World News Notes

IS FOOD A GOOD WEAPON?

WORD CAME THIS MONTH from Romania that food rations would be increased, especially bread. Butter, which costs two days' wages per pound, is still very scarce. According to all reports, the food situation everywhere in East Europe has been deteriorating, partly because inflation has priced foodstuffs out of the common man's market, and partly because collectivization has resulted in a sharp drop in food production.

To derive the maximum political advantage from the present crisis in East Germany, consideration is being given to the shipment of huge quantities of U.S. surplus foods into the East German puppet state. If permitted to enter (which is doubtful), such shipments would be good propaganda for the U.S. If not permitted to enter, the USSR would be discredited. Heads I win, tails you lose. Also, Chancellor Adenauer's chances of re-election in September would be greatly improved.

Such a mixture of philanthropy and propaganda is recognized in some quarters as a doubtful business. The "dumping" of American food in Europe can easily be interpreted as a selfish maneuver to support the American farmer at the expense of his Western (*not* Eastern) European counterpart. To offer great quantities of surplus food when we are loudly announcing our intention to slash financial assistance only confirms European suspicion as to the purity of our motives. Europe is no tramp in search of a cold sandwich while sitting out a cold war. Those people want freedom.

Anniversary of July 20

THEY ARE ASKING: What else has the U.S. to offer? Short of another war and the atom bomb, of course. These revolts require a specific response from the free world. Or will we stand quiet—as on July 20, 1944—when an incredibly courageous group of anti-Nazis made a desperate effort to unseat Hitler? The U.S. government knew of that conspiracy for more than a year but refused to lift a finger, even of sympathy.

This is the ninth anniversary of the revolt which ended in the tragic destruction of scores of lives that Germany badly needs today. This month 46 more Germans were executed in East Germany while in West Germany thousands of Nazis—many of whom the Allies kept imprisoned without trial far too long—agitated for compensation for the time they spent in Allied internment camps. They claim reimbursement on the same basis as Jews who are being indemnified by the Bonn Government for suffering in Hitler's concentration camps.

What has the U.S. to contribute to this maddeningly perplexing picture? Have we, for example, no sensible strategy for the reunification of Germany?

Although Chancellor Adenauer's stock is rising as a result of the latest trouble east of Berlin, Washington's stock—according to political analysts—is plunging downward. Dissatisfaction with the United States has increased by 29 percent. Why? Because all of Germany yearns for reunion and self-government. If the U.S. has nothing more in its arsenal of ideas than a scheme to offer surplus food in the expectation that it will probably be rejected, the last vestiges of moral initiative in peaceful reconstruction of Europe will probably be lost and the satellite states might be well advised to resign themselves to Communism under Malenkov.

—S. W. H.

CHAIRMAN OR DICTATOR?

THE POWER OF ONE MAN to block the will of the majority is an accepted principle in Congress. But it is more dictatorship than democracy.

The entrenched power of committee chairmen is illustrated in the tug-of-war over extension of the excess profits tax. Daniel Reed, chairman of the House Ways and Means Committee, waged a one-man battle against extending the tax, refusing to let his committee discuss the matter or vote on it.

The administration threatened to bypass him by bringing the bill to the floor through the House Rules Committee. But when the showdown came, party leaders backed away from a test of strength for fear of being defeated. Instead, they settled for a promise on the part of some of the committee members that they would press for discussion and action by the committee.

Sacred cows

WHATEVER THE MERITS of the excess profits tax issue, the way it was handled highlights two weak points in Congressional procedure: 1) the seniority method of selecting committee chairmen; and 2) the arbitrary power exercised by chairmen. Both of these are so steeped in tradition that they have become "sacred cows," along with the right of Senators to filibuster. They are defended by members of Congress even when legislation which they favor is thereby sidetracked.

Most of the work of Congress is done by standing committees. This is the only effective way the tremendous volume of legislation can be handled. But committee chairmen are chosen not because of special ability but by length of service.

While this makes maximum use of experience on a particular committee, it often puts reaction in the saddle. Sections of the country which consistently send men of one party or the other are likely to be represented disproportionately in committee chairmanships. Chairmen in their seventies are common.

EVEN MORE IMPORTANT in its effect is the fact that a chairman holds tight control over committee procedures. He can pocket important legislation without presenting it to the committee for discussion. He can even refuse to call committee meetings. His power can be exercised regardless of party control.

Daniel Reed was piqued because his proposal to reduce income taxes in mid-1953 had failed to get approval, due to the administration's drive to balance the budget before reducing taxes. Eisenhower's request to extend the excess profit tax was Reed's chance to retaliate. He shelved the proposal without consulting his committee. When the pressure rose, he stopped having committee meetings.

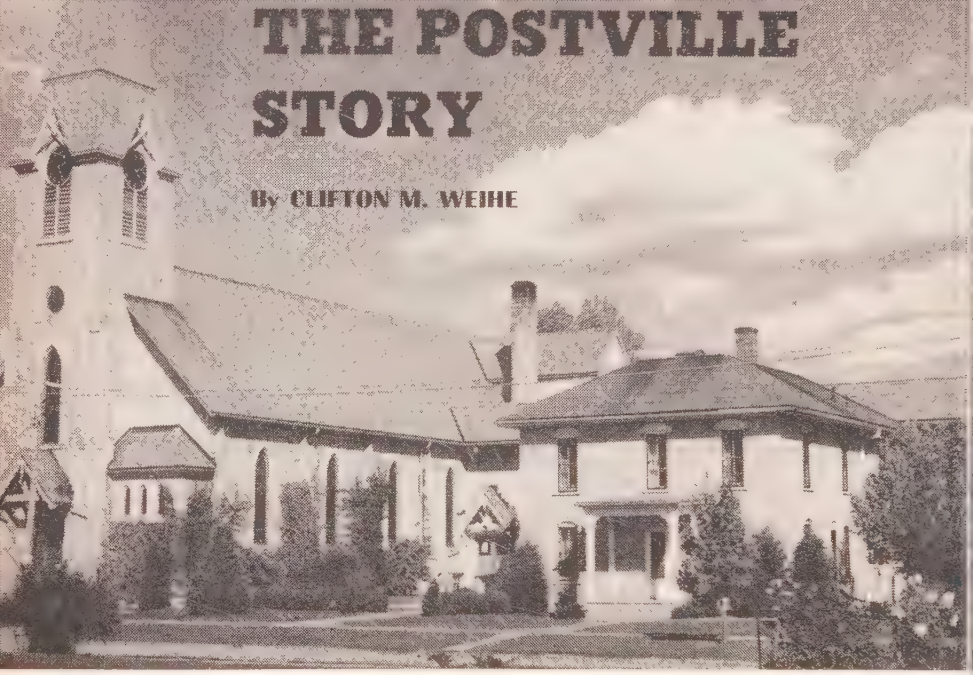
A majority of his committee and of the House seem to be in favor of extending the tax. But when the House Rules Committee proposed to bring the matter directly to the floor, Congressmen weren't sure they wanted to go along. Bypassing a committee chairman, even though he was blocking action on a major measure, would be setting a dangerous precedent!

Members of Congress are a hard-working, conscientious group of public servants. But they could serve the public more effectively, and on a more democratic basis, if they would subject some of their time-honored prerogatives to searching evaluation. Twentieth-century problems call for twentieth-century methods.

—ROBERT E. VAN DEUSEN

THE POSTVILLE STORY

By CLIFTON M. WEIHE



Good leadership and progressive program enables Lutheran congregation to outnumber population of its Iowa village and serve an entire area

"YOUNG PEOPLE from other towns cause most of the trouble here—not our own young folks. And I'll tell you why: we have good churches here. The one that most of our people go to is that one up on the hill."

So said Postville's town marshal while on night duty in that northeastern Iowa village some months ago.

Clearly set on the highest knoll in town, St. Paul's Church can be seen for miles around. By night her lighted seven-foot copper cross atop the slender steeple is a beacon for the whole countryside.

Not many years ago, things were different. Forty people might be in the pews on a Sunday morning, among them a few catechumens. A congregation that claimed 575 communicants gave $55 total benevolence. The pastor was underpaid; so were sexton and organist.

TODAY THE CONGREGATION numbers 1,800 baptized souls. During Holy Week of this year more than 1,000 communed. Fifteen hundred attended the three Easter services. Last year St. Paul's exceeded its apportioned benevolence goal, giving $8,400 plus $5,100 in extras. Current budget totals $24,000.

The recent pastor of this congregation would say of this that the people responded to the Gospel when it was presented to them. The laymen say that St. Paul's renewed spirit is the response o

The Rev. Mr. Weihe, a son of the Postville congregation, is associate director of evangelism for the Board of Social Missions of the ULCA.

the people to the bold leadership of a man committed to his Lord.

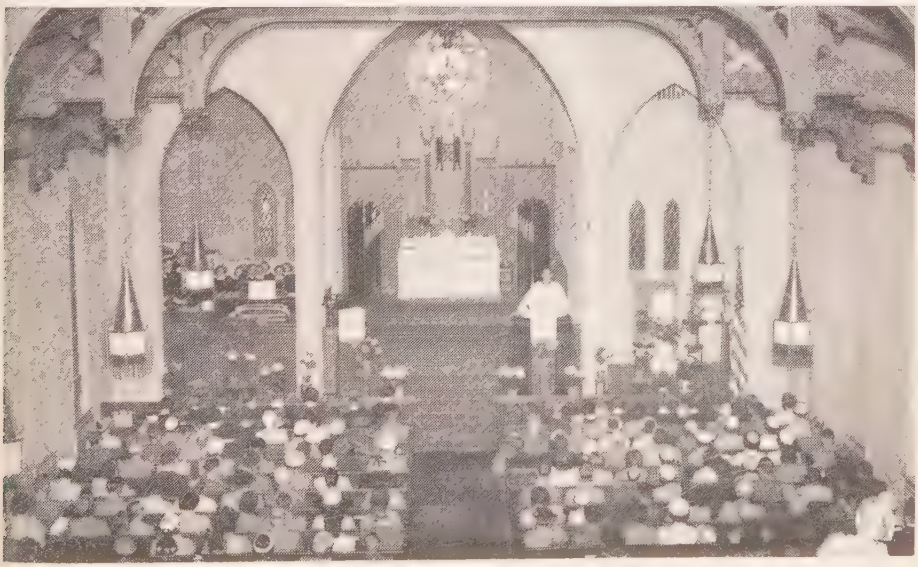
When new programs were proposed, some people said "It can't be done. It's never been done before." Others claimed "You can't change people's habits." But the pastor wasn't convinced and the congregation achieved unexpected success as they worked together.

THE NEW ERA for St. Paul's and for Postville began in 1938 when the Rev. Frederick R. Ludwig came to the town of 1,200 people. Though there were three other churches in town, St. Paul's had major spiritual responsibility for hundreds of Lutherans and unchurched people in a wide area. Founded in 1871, the congregation has experienced frequent pastoral changes. It also suffered, as a German-speaking church, from not having adjusted soon enough to its English-speaking environment.

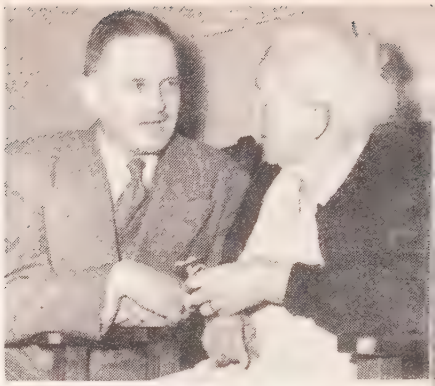
After 1938, things moved quickly. First noticeable gain was in church attendance. The congregation's work expanded and its ministry reached into the community, winning respect from all.

Almost suddenly a building program faced the congregation. Room was needed both for the educational program and for worship services. The church building (1890) and the parish hall (1926) underwent a transformation. But it cost $40,000—could that much be raised? As people came to church with their gifts and pledges, $80,000 was given! Men and boys gave thousands of man-hours of labor for the building projects and found their overalled pastor working by their side.

OF THE RESULTS, Christian world-citizen Dr. John R. Mott, who spent his boyhood days in Postville and still claims the town as his own, said on a visit in 1943, "I have been in many churches throughout the world, but I have never seen a church building more suited or better adapted to the needs of a community."



ALL THE PEWS WERE FILLED
Pastor Ludwig is in the pulpit



DAILY MINISTRY IN POSTVILLE'S HOSPITAL
It helped as much as medicine

THOSE WHO WERE apprehensive of the new pastor's progressive ways reckoned without the power of God's Gospel to change attitudes—and lives. The pastor was sought out by people undergoing crises in their lives. The unchurched and those from other communities called on him for help. His study, his telephone, and countless thousands of miles in his auto were used toward this ministry of reconciliation and healing. Even courts and law-enforcing agencies were constantly calling on St. Paul's pastor to "take over" a situation. As the county sheriff said to the writer, "Many a time we didn't know what to do in a situation, and we called him in the middle of the night."

PEOPLE DO not forget these things—a home saved, health restored, scandal avoided, a heart comforted, a family's resources secured. And for many the doors were opened to the healing ministry of the Gospel.

Although services were held only on Sundays (except in Lent) at St. Paul's, there was one place where, when the pastor was in town, they were held daily—the Postville Hospital. As one woman put it, "He helped me more than did the doctor." The entire roster of patients can "attend" St. Paul's every Sunday if they wish, thanks to an ingenious telephone radio arrangement devised by Arthur Baltz, who is responsible for many an electrical "marvel" at St. Paul's.

THOUGH THE 15-year membership increases have been large (63 adult baptisms, 510 confirmations, 297 transfers, hundreds of "reactivated" members), they have not come about "the easy way." New members have attended a series of lecture-discussions. Many older members of the congregation have accompanied the members-in-training to these gatherings.

Younger catechumens, too, attend morning classes daily throughout June and Saturday mornings for the rest of the year until Palm Sunday confirmation. A college professor of religion remarked recently, "We can tell which students have been well-trained in their home churches. St. Paul's, Postville, is always at the top in my book."

"A worthwhile family altar in every home" is the goal at St. Paul's. Devotional aids are mailed regularly to all families. The pastor believes that a family that worships and prays together is

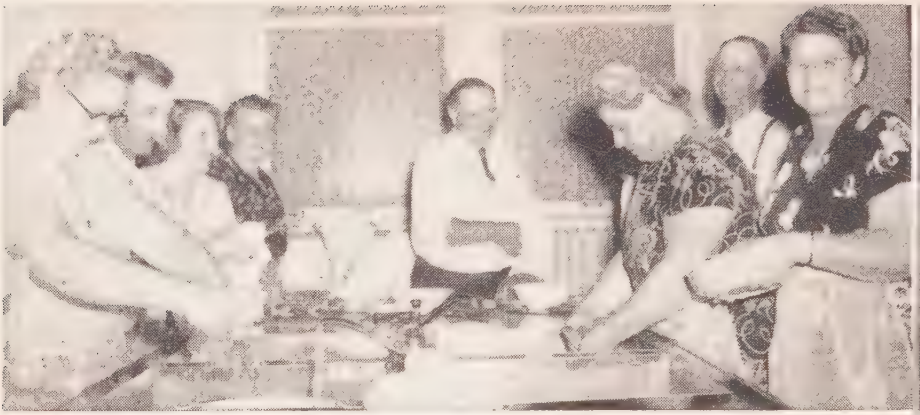
not apt to stray from Christ and the church. In all the troubled situations that have called for pastoral counseling in the past 15 years, according to the pastor, in only one case did both parents attend church regularly.

THE LUTHERAN is read in every home of the parish, thanks to a recent action of the church council. An informed congregation is the goal. Because one man knew of the need, he gave $500 to LWA one year. The next year he increased it to $1,000 saying, "Five hundred isn't very much for a cause like that." This is no isolated spirit at St. Paul's. One farmer said, "You can't give anything to God. With one hand He takes what we offer, and with the other He gives it back with His blessing." The congregation has no trouble with its every member visitation. One year 250 men turned out to be instructed for visitation, heard the "story," and were in turn made happy by their visits.

"The priesthood of believers" is practiced at St. Paul's, among other places, in the church council. A large number of men have served over the years, and constitute with their families an enlarging informed part of the congregation. So it is, too, with the women of the church. Over 250 women, comprising eight divisions, direct their study and service to such projects as the work in Liberia and Puerto Rico, Tabitha and Nachusa Homes, Konnarock, Rocky Boy, Iowa Lutheran Welfare Service. The group meets monthly, and the divisions also meet monthly. Mrs. Harm Kramer, president of the Women of the Church, compares the joy of serving in these projects as against the days when the women only served meals to help the congregation meet its budget.

INSPIRATION, DEDICATION — but also perspiration—were already apparent in Pastor Ludwig's college days. The Wagner College *Link* quotes the 1926-27 news files: "Fred Ludwig, hardest-working student in the class of 1929 (he was dubbed the 'iron man') told a reporter, 'I would suggest that students who occasionally find it necessary to study after 11:30 be allowed to keep their lights on until they have completed their day's work.'"

SOME OF THE 250 WHO TOOK PART IN EVERY MEMBER VISIT
Enthusiasm for stewardship is high



MEMBERS FIND JOY IN MANY PROJECTS
Good fellowship is not overlooked

THE "LUDWIG ERA" at Postville came to a close this spring as Pastor Ludwig accepted a call to Milwaukee's Lake Park Church. He began work there on April 16. The Postville congregation regretted their leader's decision, but at the congregational meeting Harm Kramer summed up their feelings when he rose to say "If this call is God's will for our pastor, then it must be for us, too."

In this spirit the congregation is awaiting the coming on Aug. 1 of their new pastor, the Rev. Charles E. Witt, formerly of Marshfield, Wisconsin. Their path of service lies clearly before them. They have been led along it triumphantly for 15 years by Pastor Ludwig, and they are determined that the lighted cross atop Postville's hill shall continue to be a guiding light for the region round about.

Stewardship will be Bigger and Better

By HENRY ENDRESS

Leaders from United Lutheran synods — including Gilberto Graciani from Puerto Rico—planned a new year of educating in generous giving

JUNE WAS A BIG MONTH for the Gracianis. Gilberto Graciani put all things in order at his place of work—the accountant's office of an oil company. Mrs. Graciani bought a new dress. And they said goodby to Pastor Eduardo Roig and their friends in San Juan and flew off to New York to attend the ninth annual stewardship conference of the United Lutheran Church in America.

Mr. Graciani is from Good Shepherd Church, Santurce, Puerto Rico, and treasurer of the ULC's newest synod, the Caribbean. Seated in a classroom at Mt. Airy Seminary, Philadelphia, June 18-19, he was struck full force with the meaning of the doctrine of the "priesthood of all believers." Seated around him were other laymen, pastors, seminary professors, and synod presidents. Some gave

TALKING ABOUT STEWARDSHIP

Chester Myrom addressed representatives of all United Lutheran synods

speeches, and he took notes, because he wanted to report back to Caribbean Synod members in Puerto Rico and the Virgin Islands.

They called upon him to speak—and the pastors and professors took notes. They wanted to report back on what the Lutheran laymen of 1953 were thinking about stewardship.

Mr. Graciani first said "thank you" to the representatives of other synods for their giving over the years. "Your people—our fellow Lutherans," he said, "helped us develop a mission field into a full-fledged synod!

"OUR PEOPLE ARE LEARNING to give too," he said, "through the preaching of our pastors and the work of our laymen. We use your stewardship materials—in English and in Spanish translation. We are teaching our members that it is more blessed to give than to receive. We are giving 50 per cent more for benevolences this year than last year.

"One of our boys of Puerto Rico went to Korea," he said, "and finally returned home safely. He received a check from the government—money that had been due him for some time. When he cashed the check, he took the first portion and went to his pastor and said, 'Here is a tithe of the money I have just received. I want to have the privilege and joy of giving this to our church because I want to say thank you to God for all He has done for me!' "

MR. GRACIANI AND THE 90 OTHERS at the conference learned the theme of the Conference in the devotions conducted by Dr. R. R. Belter, president of Wartburg Synod: "Christ's great act of redemption. . . . gives stewardship its foundation and its reason. . . . Stewardship is faith in action. . . . A man proves what he is by what he does. . . ."

He heard ULCA Stewardship Secretary Henry Endress say, "Our aim is to study, discuss, and plan together how we can serve Jesus Christ more effectively." He found, in the words of Dr. Henry H. Bagger, Philadelphia Seminary president, the stewardship emphasis in the training

of young pastors: "One of the things we stand for is to teach young men how to use everything that they have for God's will and purpose."

And then came the words of a fellow layman he came to love—Paul I. Folkemer, president of the Lutheran Laymen's Movement—who said, "Make God a partner in every part of your life—in home, in your business, in your use of everything that God has given you."

"The State of the Church," address by Dr. Franklin Clark Fry, president of the United Lutheran Church, launched the conference at a high point for the participants — stewardship secretaries, board secretaries, auxiliary representatives, and leaders of the Laymen's Movement. In dramatic fashion Dr. Fry described the work of American missions, foreign missions, evangelism, deaconesses, pensions.

MR. GRACIANI'S NOTES also include the facts that—

Stewardship Secretaries Endress, Chester Myrom, and Zeb Trexler presented the new 1953-54 stewardship materials spearheaded by a booklet based upon a theme from the final prayer in the "Martin Luther" film, "Enable us all to be faithful stewards of the Gospel."

"Sample kits of all stewardship materials," announced Stewardship Secretary Endress, "will be mailed to all pastors August 15, but pastors may have their copies earlier by writing to the Lutheran Laymen's Movement."

LLM is offering approximately 20 items—pledge cards, booklets, leaflets, blotters—in quantity, free of charge for use in congregational Every Member Visit programs.

A feature of the conference was a preview at Germantown's Sedgwick Theater of the motion picture, "Martin Luther." Stewardship leaders were joined in the theater showing by the Philadelphia Lutheran pastors, and key persons from all Protestant denominations who are laying plans for a Philadelphia premiere.

AN "INSIDE THE BOARD of American Missions" evening was a new idea in stewardship conference discussions. Secretaries R. H. Gerberding, Karl Henry, Paul A. Kirsch, and Elwood Bowman gave a detailed report on the aims, operation, budget, and plans for planting new missions throughout the U.S. and Canada. Facts like these gave the stewardship leaders plenty of ammunition for report back home—

> 20,000,000 persons in U.S. and Canada are moving every year. Many are moving into unchurched areas.
>
> Until a mission church is self-supporting, the Board of American Missions must provide an average of $15,000. 450 are receiving that help now. About 40 more are aided every year. . . .
>
> 98 communities have calls in for surveys of mission possibilities and 9 fully supported mission developers are at work now. . . . 30 more pastors have recently been called to mission congregations. . . . .
>
> Board of American Missions needs a minimum of $1,469,100 in 1953 and $2,206,500 in 1954 to do the job the ULCA expects it to do.

Dr. Henry H. Bagger of Mt. Airy Seminary gave his personal testimony on "Christian tithing—I'm for it!" He said, "It is a way of expressing gratitude to God . . . It gives dignity to my giving for it prompts me to set aside a portion *first* for the Lord's work. . . ."

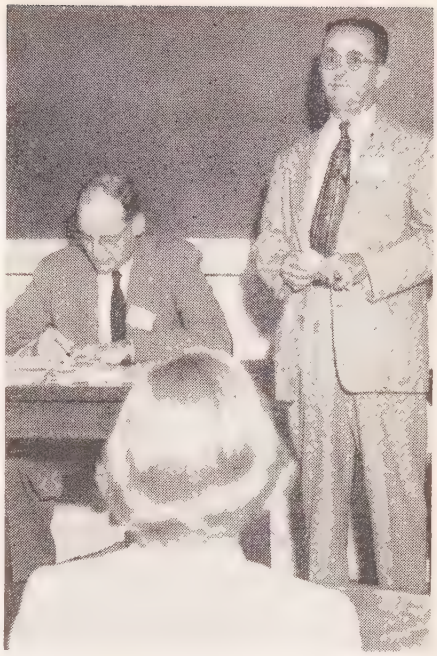
DR. MARTIN HEINECKEN led a group of seminary professors in a panel discussion on "What the Seminaries are Doing in Stewardship." Dr. Amos Traver re-

ported that Hamma Divinity School is giving lectures on stewardship and is giving "refreshers" to veteran pastors in such workshops as "The Pastor and His Laymen." Dr. Gerhard Gieschen of Central Seminary reported on the use of LLM materials and its recent book selection, Elton Trueblood's *Your Other Vocation*. Dr. James Raun of Northwest Seminary declared that "our courses ooze with stewardship" while Dr. Helmut Lehmann, president of Waterloo Seminary said "stewardship training is geared to the abilities and needs of each of the seminarians."

The 1953 convention actions of North Carolina Synod and Ministerium of Pennsylvania to eliminate the apportionment system and to adopt the "grace" or "covenant" system got the "full treatment" in discussion. Pastors Ernest Misenheimer and Samuel Kidd explained how the challenge of "grace" giving will be brought to all congregations through September-October visits by especially trained lay stewardship leaders to church councils and church services.

Pastor Russell Olson of Illinois Synod reported lay retreats start off fall stewardship programs on a high spiritual note. Layman Max Gehlhar, Pacific Synod stewardship secretary, told how THE LUTHERAN and mid-month study meetings of church councils help raise the stewardship level. Dr. George McCreary said that "theology for laymen" will be stressed at Northwest Synod fall workshops, while Dr. Gerald Busch, president of Kentucky-Tennessee Synod, explained how the synod president himself can serve as a stewardship leader.

Dr. S. White Rhyne, executive secretary of the Board of Parish Education, explained the stewardship phases of the new Children's Work Program. Laymen, pastors, and seminary professors together, under the leadership of Stewardship Secretary Chet Myrom, discussed "How to Develop More Laymen" and "Challenging the Congregation." Dr. Paul C. Empie, executive director of the National Lutheran Council, brought the conference to a close with a world-wide view of Christian stewardship in his address, "Stewardship and Lutheran World Action."



GILBERTO GRACIANI
"You gave a good speech"

GILBERTO GRACIANI read some of his notes to his wife as they flew back to Puerto Rico.

"You gave a good speech at the stewardship conference, Gilberto," she said. "But you're going to give a bigger and better one to the Caribbean Synod."

Mr. Graciani closed his notebook and gave it a pat.

"And it will ooze with Christian stewardship," he declared.

LET'S GO TO A CHURCH PICNIC!

(A PICTURE STORY)

One of the highlights of the year for many congregations is the summertime church picnic. Everybody from grandma to the baby looks forward with anticipation to a truly happy day—if only it doesn't rain!

Held at a nearby park, grove or farm, the picnic means a day of family reunions, lots of good things to eat, games and amusements for children and grown-ups.

Such a day was enjoyed when Lutherans of three Pennsylvania parishes held their picnic at a grove in the hills of the eastern part of the state. St. Mark's of Nescopeck, St. James of Zenith, and Mt. Zion of Briggsville, all part of the parish served by Pastor John Dietterle (photo below) assembled for worship and fun. The program started with a service of worship at which the choirs of the three participating congregations sang.

(All photographs are by Don Shiner.)

Worship came first at the picnic, with Pastor Dietterle conducting the outdoor service

More than 300 members of the three churches joined in the worship service in the open air, surrounded by a wall of hemlock trees. Folding chairs, benches, a piano, and even an improvised altar had been taken from the church buildings and set up for the service. Mimeographed programs provided worshipers with hymns and responses.

When the service was over, food was the next item on the minds at least of the children in the throng. In nearby pavilions, tables were laden with picnic dinners—roast chicken, corn on the cob, deviled eggs, potato salad, homemade pie and a host of other good things were quickly taken out of the picnic baskets. No one kept a record of how much was consumed—but one thing was sure: nobody went hungry!

Games for everybody were on the afternoon's program. Men from the thre churches formed teams to test their strength at tug-o'-war. The winners received a ice-cold watermelon as their reward. Above, members of St. James (left) pull agains men from St. Mark's (right). The latter were the winners and received the watermelo (center). Softball, quoits, horseshoe pitching, swimming, conversation filled the afte noon, providing healthful recreation and fun for the young-in-heart of all ages

For the children, peanut scrambles proved a popular pastime. Nobody could los at the game. The winner was given a bag full of candy (perhaps to his parents' dismay! but even the losers wound up with pockets full of peanuts. Some of the grown-ups wer seen to be nibbling on peanuts later, too. And by nightfall, everyone was ready to g home, tired but eager for the next chance to have so much picnic fun.

A Layman Views South American Missions

By AUBREY MAUNEY

In British Guiana and Argentina congregations have conquered difficulties and remained faithful witnesses of the Gospel

IN SOUTH AMERICA they said that my visit was historic. It was the first time that a lay member of the Board of Foreign Missions had visited the fields—at least certainly without a commission and at his own expense and initiative. For me it was a glorious and happy experience. And the reaction from the field is that the visit did much good especially in the matter of stewardship.

My only Sunday in British Guiana was packed with special services beginning in the morning at 8:30 at Skeldon. Although it was raining, a good congregation was gathered in the old school building which was hardly more than a poor wooden shed. They are looking hopefully to the building of a new high school in which the Luther Leagues of America have a part, and a church building of their own. Everywhere we were greeted and decorated with garlands of flowers.

HOUSES ON THE COAST are on high pillars to lift them above the wet ground. Several Sunday schools and services were held under the houses. The dogs and chickens joined with us in the services and neighbors not members looked on with curious interest. At no place during the day were we in other than makeshift meeting places. And everywhere was the plea that we help them to build a chapel of their own!

The only improved road in the British colony is the 50-mile road from New Amsterdam to Skeldon. Along it are many crowded villages made bleak and barren by the tramping in the mud around the houses of sheep, goats, pigs, cattle and donkeys. They roam free along the road and seem to know to whom they belong. In the evening they return to gather under the house of their owner. Flowers grow profusely, but unless protected by fences are rarely seen.

EACH LARGER CONGREGATION has a full-time catechist. Some catechists have two or more congregations and Sunday schools. The pastor is their bishop and although he preaches several times each Sunday, he may not preach to each of his congregations oftener than twice a month. He does get around at least once each month to administer communion, baptize and confirm children and to counsel with the catechists and lay readers.

Elementary education is general. There are high schools but no colleges. With higher education these people who are hungering and thirsting for knowledge might well supply our church with Negro missionaries to their own country, Liberia, and even to the United States.

A great Sunday experience was climaxed with the evening service at Ebenezer Church, New Amsterdam. As a remembrance I was presented with a desk ornament made from bullet wood on which was mounted a carved swan, symbol of the Lutheran Church since early Dutch days. The wood was from

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Mr. Mauney, of Kings Mountain, North Carolina, is a member of the ULCA Board of Foreign Missions and is also secretary of the Brotherhood of the ULCA.

the old church built up the Berbice River over 200 years ago.

The next day as we went up the Berbice in our missionary launch the *Swan II*, with our jungle river pastor and his wife, the early Lutheran community was pointed out to me. At one time great plantations were there. For many years areas were kept cleared and one Lutheran caretaker was there to preserve the shrines and memorials. Today the jungle has conquered and nothing is to be seen except dense jungle growth.

THE BERBICE is known as the "Lutheran River." Our mission reaches into almost every settlement up the river for 150 miles. This is called the Jungle River Parish and it is truly that. The natives live back of the river where they continue to struggle to keep a space cleared for their homes, gardens and small fields.

At each stopping place we were greeted by the whole congregation although it was a weekday, and presented with gifts —model canoes, paddles, baskets and fibre brushes.

Going up river against the tide we were due at Kimbia's Reformation Church a 6 P.M. Our arrival was at 10 in the darl of night. A large congregation was stil waiting to receive us. They presente a long program and insisted on remain ing for an illustrated sermon. The pro gram ended at 1 A.M. We went down t our bunks in the *Swan* and the peopl to their homes by dugout canoe far int the pitch blackness of the jungle. Suc interest and Christian love I have neve witnessed and do not think that I sha see again unless I go back up the Berbic River.

The church people live primitively yet when they come to church they ar formally and completely dressed. Ever man wears a tie and coat. Every woma has on her Sunday best, complete to hat. At some of the jungle churches saw colored girls who were dressed f for a wedding reception or parade c Fifth Avenue.

WHEN WE LEFT British Guiana w felt that we were leaving some of th very closest friends of our life—friend through Christ—who had opened wid

CHAPEL ALONG THE BERBICE RIVER
The pastor travels by motorboat

their homes and hearts to receive us. We felt close too because they spoke to us with such clear, perfect English.

Not so in Argentina. There the people were friendly but outside of the close group of our own American missionaries we were lost among strange people speaking strange languages.

Sunday three congregations met at Redeemer Church in Buenos Aires—at 9 A.M. the Argentine congregation, at 10:30 the Latvian congregation and that evening the large German congregation.

The next day by plane we went far into the north territory. At Posadas we found a congregation locked out of their beautiful new church building, prevented from holding services by the government. The church council was in session debating ways and means. All we could do was suggest that they hold prayer meetings in the homes of their members.

In the interior we found a great German settlement with many Lutheran peoples. They, under one pastor, were building two new large churches about 20 miles apart. This pastor, with a parish over 40 miles wide, had no means of transportation except by the grace of some of his good members. This we found was a land of great opportunities gone to waste. One good layman there said, "Everything bad has happened to keep our church small where it could be great."

From the far north we went down into the cattle plains south of Buenos Aires to Tandil and Azul to visit with our missionaries there to the Spanish-speaking people. We found them engaged enthusiastically in evangelistic preaching and building up new congregations—strongly planting the church.

Argentina is a complex field with many problems arising from the political conditions, the Roman Catholic opposition, the Latin temperaments, and its groups of Germans, Latvians, Danes, Hungarians. High-level diplomacy is necessary properly to handle all the relationships. In the area are probably a million people with a Lutheran background from the northern European countries from which they have emigrated. These people must be gathered into their church. At the same time there are great masses of people who are outside any church—even the Roman Catholic Church which claims them.

My 10 days in Argentina were only enough to indicate some of its problems and opportunities. But they were also enough to indicate that there were souls hungering and thirsting for the truth. Our church may be the great vehicle to win Latin America for Christ.

IN A REAL SENSE this is the message of Christianity: a storm-wrecked life can be salvaged. One of the great glories of our faith is that a man can start over again, that he need never feel defeated, that no matter how far down he has descended in the scale of living, there is still hope. Jesus spent a major portion of his ministry in trying to set men upon their feet again. His message was one of hope to the shipwrecked, courage to the fallen. He told men they need not despair, for God offered a new chance and a new lease on life.

—WALLACE FRIDY in *A Lamp Unto My Feet* (Abingdon-Cokesbury)

Jacob Won the Fight

By HAROLD GLUCK

The tussle on the school playground meant far less than the struggle against bigotry and name-calling

DR. HIRAM KAPLAN, principal of Public School 45, was a tired and exceedingly busy man. On his desk were three school reports to be read, a new book to be reviewed, and two appointments for this afternoon.

But at the present moment his most important problem concerned Jacob Abromowitz, an eighth grade pupil who was standing in front of his desk. He looked at the dark-haired, brown-eyed, and slightly freckled face of the boy and then inwardly sighed. He knew all about what had happened in the school yard.

"Who won the fight this time, Jacob?" he asked with just a touch of severity in his voice.

"I guess I did, Dr. Kaplan," was the reply. "Frank has a black eye and his jaw is swollen. I didn't really want to fight but there was no choice."

THE PRINCIPAL LOOKED OUT of the window for a minute. It was a beautiful day. On such a day there should be peace in the world instead of hatred and bigotry.

"You fought over Joe Slipmonisky?" said Dr. Kaplan. "Frank Condon said he wouldn't play with a Jew boy who should have stayed on the other side. So you told Frank this was America and all people were equal. Then Frank told you to mind your business. Net result was the physical damage you gave to Frank. His mother and father will be here in ten minutes. Go and wait in my outer office and perhaps I will call for you."

THERE WAS FIRE IN THE eyes of John Condon as he sat in the inner office with the principal. His wife had told him a dozen times to have it out with the principal. So he was going to have his say.

"If my son Frank doesn't want to play with other boys, that is strictly his private affair. I can't see how you have any right to force my son to play with a boy we consider an unsuitable companion."

"In our public schools we teach Americanism," shot back the principal. "All people regardless of race, origin, religion or wealth are the same. It is our fundamental job to fight bigotry regardless of how small or powerful it might be. Your son has consistently teased Joe Slipmonisky . . . told him he was a foreigner and should go back to the other side . . . imitated the way he spoke . . . and then pushed him around."

Mrs. Condon realized her husband was getting the worst of the discussion. "Is it bigotry if my son refuses to play with a boy of a different faith? We wish to keep to ourselves and we choose the friends of my son from boys and girls of our faith. Simple, isn't it Dr. Kaplan?" Then as a little dig she added, "I wonder if you would be so much concerned about what happened in the school yard if the boy were not Jewish?"

Dr. Kaplan pushed the button on his desk. His clerk came in and he told her he wanted to see Jacob.

"I think this boy has an interesting story to tell you, Mr. and Mrs. Condon. Tell them how you met Joe Slipmonisky."

"Our teacher last year gave us names of boys and girls in different countries who wanted pen pals," Jacob explained. "I wrote a letter to Joe and told him all about myself and my parents and this wonderful country of ours. My father became interested in Joe and his parents. All they needed to get into this country was someone to guarantee they would not be a burden. So my father put up some money and helped them come to this country. Dr. Kaplan and his wife helped them find an apartment. And our rabbi got Mr. Slipmonisky a job."

"I can't see why you are having this boy tell us a personal story," objected Mrs. Condon. "Unless we get satisfaction we shall go and see the superintendent of schools."

"If you do that you certainly will be in a very peculiar situation," replied Dr. Kaplan calmly. "There is something very important we both forgot to tell you. Joe Slipmonisky and his parents are not Jewish. They happen to be members of your religious faith. And the only bigotry they have met in this land of freedom is from certain kinds of people who think they are Jewish. Do I make myself clear?"

There was a deadly silence in that office. Twice Mrs. Condon opened her mouth to say something but the words never passed her lips. She looked at her husband and they both looked at Dr. Kaplan.

"Bigotry is a terrible thing," said the principal. "It often hits back at those who start it. Fundamentally children learn bigotry right at home. Are you two people going to spread it or fight it?"

Mrs. Condon finally said. "I don't know how I can make up for what happened. But this much I promise you—both of us will see our son has a different attitude." Mr. Condon took Jacob's hand and patted him on the back several times.

"It isn't easy for an older man to speak this way to a boy," he said, "but I did get a wonderful lesson from you. Kids are kids the world over. And sometimes we forget that. Next weekend we are having an outdoor picnic. Please do us a favor. Come to that picnic and bring Joe with you."

The boys were having a wonderful time at the picnic ground playing baseball.

"Hey Joe," yelled Frank Condon, "You certainly can pitch a fast ball. Bet you'll be a big-time baseball player when you grow up. We gotta organize a good school team."

On the sideline Dr. Kaplan was acting as umpire. He turned to Mrs. Condon to say something but she beat him to it.

"It takes kids sometimes to put adults on the right track."

When Pilate asked Jesus "What is truth?" the Master did not deign to answer. Why try to explain truth to Pilate? He would not have followed it if he had seen it. He was merely a politician looking for an expedient way out of a predicament. If we would understand the truth, we must be willing to follow where it leads.

—Ralph W. Sockman in *How to Believe* (Doubleday)

FIVE MAKE A FAMILY

COOKING LESSON

I WAS LOOKING out the front door as Claire Mawson pulled into her driveway.

"Looking for someone, Sister Anne?" she called.

"Looking for Karen or Peter. Children are always around except when you want them."

"And that's no joke! Wait till they get to be teen-agers. Anything I can do?"

"Oh, they'll be along soon. I just need a loaf of bread for lunch. In fact, Karen may be bringing some of her 'girl friends' home with her and I'll have to add some other things. That, by the way, is a new development this summer. She used to have just 'friends.' Now they are 'girl friends.' "

"Implying that there are also 'boy friends'?"

"Perhaps. But I mustn't keep you here chatting about my children. Looks as though you have quite an order to put away there."

"A lot of it doesn't get put away. I leave it in the car for the Luther League doggie roast this evening. Chuck is social chairman, which means lots of toting for mother."

"Then I wasn't hearing wrong when I thought I heard him call you 'my toting mother'!"

"Well, it fits, doesn't it? Charlie is just so busy these days he doesn't want to do anything but putter around his flowers a little when he comes home and get to bed as soon as the sun goes down. Somebody has to chauffeur the youngsters around." She let in the clutch and the car roared forward into the drivewa

Back in the kitchen, I looked o to check on Susie. Yes, there she w still happy in her sandbox with old Sa for audience. The poor dog is getting antiquated he can't keep up with t older children any longer. But I thi Susie missed him more than any of h neighborhood playmates, during our v cation.

I didn't call or distract her attenti in any way. She seemed quite conte The sandbox is in the shade and I figur she was as well-off there as anywhe and certainly I could accomplish mc without her assistance.

The shed—yes, shed, for Dan s hasn't found time to remodel it for me was cool and I thought for the umpteen time how nice it would be to have outdoor-indoor dining-room there a throw our dining-room and living-roo into one good big room, instead of t two tiny ones we have at present.

I WONDER WHETHER every wom looks at her home with an eye to impro ments all the time? Sometimes it see ungrateful not to just take my home t way I find it, make the most of wha have and not wish for anything furth But that's not the American way, I fe Every magazine I pick up, everyone talk to has ideas for making everyth bigger and better. Improve, remod enlarge. Everywhere I turn, people a talking about doing something dras to their homes. And the urge is co tagious.

DAN, HOWEVER, seems to have developed an immunity lately. His job hasn't quite the same sort of pressure as Charlie Mawson's and when he comes home he is really through working till he goes back the next day.

I reached in the cupboard for a box of muffin mix. No use waiting any longer for someone to do my shopping. After all, one should be adaptable.

"Sam, you wait there!" Susie's feet fumbled on the back steps. "Mommy, want to see my pie?"

"I'd love to. But first how would you like to make some real muffins?"

"Real ones? Oh, good! Excuse me a few minutes, Sam."

"Now, that's a nice polite girl. If you are as polite as that to real people, I'm sure they will all like it very much."

"Sam is real people!"

"Of course, he is. I meant human people. Wash your hands and you may empty this box of mix into my nice big bowl."

I TURNED ON THE OVEN while she washed, standing on the step-stool Dan made when Karen was first learning to turn on the water. It has had many coats of paint over the years, but it still looks pretty presentable.

"Can I say the prayer at lunch time?"

"Why, I suppose so."

"Then I know just what to say. I will say, 'Thank you, dear God, for the gifts of Thy hand. For the farmers who grew all this stuff. For the helpers who got it all ready and put it in a box. And ABOVE ALL for Susie, who cooks so well.' "

I rummaged around in the refrigerator till I got my face straight. Then I managed to ask quietly, "Do you really thank God above all for Susie? Don't you think God might think that was a little braggy?"

"No, He won't. He made me, didn't He?"

"That's certainly true."

"Then I ought to thank him!" She flourished a paper towel triumphantly.

"Yes, you ought. I guess your prayer will be quite all right. Now, be careful not to spill as you pour out the mix. Think you can break an egg into the bowl without letting the shells go in too? Or shall we use a separate dish?"

"Use another dish. But let me do it! I can."

"You can try, anyhow. Tap lightly."

AT FIRST, she tapped so lightly that nothing happened. The light of battle came into her eye. With a mighty wham, she shattered egg, shells, and all into the dish. As she glanced at me in dismay, I laughed. "Good thing we decided on a separate dish. Now, let's take a fork and fish out the shells."

"It didn't break at all when I did it lightly the way you said!"

"You were doing it too lightly. Next time, do it just a little harder, not going quite so fast from very easy to slam bang. But we all have to learn, don't we?"

"We all have to learn! Did I learn?"

"We won't know that till the next time, I guess."

Measuring the milk was another adventure, but we finally accomplished it successfully. While my daughter was stirring, I greased the muffin tins on the sly. Susie must learn sometime, but we do want the muffins before supper time.

We had just slipped the tins into the oven when Karen and Pete bobbed in the front door. As I went to meet them and hear their account of their morning, Susie's voice in the kitchen was chanting —"and ABOVE ALL for Susie who is such a good cook."

Personal Problem Clinic

Boss

QUESTION: What is to be done when one man in a congregation tries to dominate the whole group, determine what is to be done, and prescribe the method for doing it? Just five years ago a family moved into our community from the Southwest. They had never before been Lutherans, but they quickly fell in line—at least in name. The father of the flock is a clever character—smooth, ingratiating, aggressive, and ruthless once he is in power. Slowly at first, then more rapidly, he made his way to the top, and now he gives orders to both pastor and council.

It seems that everyone is afraid of this individual. The council allows him to get away with almost anything. The pastor, I know, has been embarrassed and hindered time and again. The people talk about the situation, deplore it, but they feel that nothing can be done about it.

REPLY: Church bosses! It is not surprising that some people scramble to the top of the heap and then lord it over others. One of the strongest urges (Adler says it is the strongest) in human nature is that for attention, recognition, and power.

Our church is democratic in its procedures, and the recommended form of constitution for a congregation provides the means whereby to remedy such a condition peacefully, if not so speedily as many would like. Rotation in office for councilmen is a valuable provision—one which every constitution should include. Annual elections in all organizations, and annual setting up of committees offer the opportunity for change of leadership in all groups.

Having said all this, I must add that some persons in posts of leadership are at times accused of trying to dominat when such a purpose is far from them We should all be cautiously Christian i imputing motives to people, and be sur before we speak or act.

Irresponsible

QUESTION: I have a 27-year-old son wh has been creating no end of trouble an anxiety for his mother and me. This ha been going on for four years. He is mar ried and has a child, but he accepts no re sponsibility for his family. He flits fron one job to another.

Don is always broke, and he has charge hundreds of dollars worth of unnecessar purchases to me. He has incurred man other debts which I have paid. He ha been in trouble many times and I hav always gone to the rescue. A few week ago he bought an old car. After I made th first payment on it he disappeared with i and we don't know where he is. The polic of three states are looking for him. would have stopped helping him long ag if his mother had not taken his part.

I am at a loss as to what to do next.

REPLY: You have abetted the youn man's delinquency and irresponsibilit too long. You and his mother will hav to agree on a policy and present a unite front. To help a son or daughter is nobl if he is willing also to help himself, bu to allow yourself to be fleeced an humiliated is foolhardy.

Give Donald no more money. Let hi face the issues and learn in the roug way. He has proved unready to respon to kindness and consideration. When h returns, give him your united decision an stand by it. That will be kinder tha giving him money. Any further pleadin or persuasion on your part will probabl be futile. Perhaps you can enlist sever upstanding men to speak to him. If h settles down he should repay an agreed upon portion of his debt to you.

—EARL S. RUDISILL

Questions to be answered by Dr. Rudisill may be mailed to him at 1228 Spruce Street, Philadelphia 7, Pa. Include name and address if a personal reply is desired.

New Edition of Luther

Reformation Writings of Martin Luther. Translated by Bertram Lee Woolf. Philosophical Library. 402 pages. $6.

Martin Luther may be accepted or rejected, but he cannot long be ignored. Even in England, "always rather remote from Luther" despite his great influence, as the translator of this volume acknowledges, interest in the Reformer is gradually coming to life in the Free Churches. A fruit of this interest, sure to produce greater interest, is this volume of translations of some of Luther's writings up to and including 1520. These are the *Ninety-five Theses* and documents related thereto, *A Short Exposition of the Decalogue*, etc., the *Address to the Christian Nobility*, the *Babylonian Captivity*, and the *Treatise on Christian Liberty*. Each is prefaced by an informing introduction and equipped with explanatory notes.

The brief "general introduction" to the volume is a warm and intelligent appreciation of Luther, the secret of whose courage "is to be sought, not in his pugnacity, which was far less than is often assumed, but in his faith in a God who was indeed 'able to keep all that he committed unto Him.'"

These words are addressed to the reader in Great Britain, but they have relevance in America too. It is altogether appropriate that an American edition of this British publication should appear. The writings of Luther here assembled are already available in English translation in the six-volume *Works of Martin Luther*, popularly referred to as the Philadelphia Edition, which "has laid all English-speaking students of Luther under a considerable obligation," the present translator asserts. Nevertheless, "not all the work was on the highest level," as he correctly adds (and for this reason a revised and enlarged Philadelphia Edition is at present in the early stages of preparation).

Meanwhile the fresh and suggestive translations of Woolf deserve a warm welcome. These translations are made from the "definitive Weimar edition," but Woolf has chosen to translate the *Treatise on Christian Liberty* from a later German version instead of from the original Latin. Although the propriety of this may be questioned, it is useful to have a translation of the fuller German version for purposes of comparison.

THEODORE G. TAPPERT
Philadelphia

Religion in Public School

The Functions of the Public Schools in Dealing with Religion. American Council on Education. 145 pages. $2.

This is the third in a series of reports of the American Council of Education "on the appropriate relation of religion to public education in the United States." It reflects a concern, long felt by many educators, that public education may not have placed sufficient emphasis upon values in recent years.

On the other hand, the council shares, in common with many other Americans, a deep regard for the constitutional principle of separation of church and state. Is it possible for the public schools to deal with religion without violating this principle? To find answers to the many problems contained in this question, the council established its Committee on Religion and Education. Dr. Clarence Linton of Teachers College, Columbia University, directed the research.

This report holds that religion is an integral part of life and culture. As such it is of concern to educators who wish their students to know their culture in its entirety and to explore all resources of the full life. It was found that in public schools there are "three overlapping and confused policies and practices with respect to religion." The first is that of a deliberate avoidance of religion largely because of prudential reasons.

The second policy is one of planned religious activities, as Bible reading at the opening of the school day, Thanksgiving and Christmas assemblies, and baccalaureate services. The third policy is one of factual and objective teaching of religion.

This third policy is the least used today because of the numerous problems which must be solved by educators who would employ it. It is proposed in this report as the best means by which the public schools can deal with religion. It would involve teaching, in an objective manner, the facts about the religious expressions to be found in human experience. This teaching would enter into the established curricula at those points in which its materials would be intrinsic to established courses. The objectives of such teaching would be "to help develop in students religious literacy, intelligent understanding of the role of religion in human affairs, and a desire to explore the resources of religion for achieving durable convictions and personal commitments."

The report holds that the factual teaching of religion is thoroughly consistent with the American traditions of religious liberty and separation of church and state and completely possible within the scope of current educational theory and practice. This program would be in the hands of public school administrators and teachers; clergymen would serve in an advisory capacity.

The report concludes with a recommendation that several experimental projects be established to develop fruitful procedures and materials in the factual teaching of religion. MAHLON H. HELLERICH

Towson, Md.

God's Word Is Not Bound

The Biblical Faith and Christian Freedom. By Edwin Lewis. Westminster Press. 224 pages. $3.50.

Edwin Lewis makes a forthright attempt to deal with a major question, namely, "What have historical, literary, and other forms of modern biblical criticism done for the common belief that the Bible gives men the veritable Word of God?"

Few will agree with all that Lewis write but all will be shown (if willing) that "t new biblicism" delivers us from a sta authoritarianism. It leads to a "dynam spiritual freedom." It frees us from bib olatry. We need no longer be plagu by the theories of plenary inspiration, doc mentary inerrancy, and verbal inaffabili

"The Protestant Reformation had origin in the recovery of the Word of G as centered in Jesus Christ," states the a thor. Some Lutherans will be startled his observation that "Lutheranism quick departed from the epochal insight Luther."

Fourteen chapters of this exciting bo will keep you awake! They will compel t alert and truth-seeking reader to "have reason for the faith" that is in him. Wh your reviewer came to the last chapter, had a lot of questions. Lewis reduced views of the church to two well-kno categories. His insights are well stated. question, however, whether the Luther view of the church could be in either cl sification. He speaks, for example, of b tism as a "simple dedicatory rite, certai not in itself regenerative" and the Lor Supper as "a Christian communal meal."

The whole intent of the book is "to sh that the ultimate issue of the biblical fa is Christian freedom. The man for wh faith-relation to Jesus Christ as the s disclosure of God is the one great fact t profoundly matters is a free man in resp to all else, and all men of like faith w him are equally free."

I can imagine the discussion this b would stir up at a pastors' meeting!

Albany, New York MORRIS C. SKIN

Young China in the Valley of Decision. Palmer I. Anderson. Augsburg. 123 pages.

Missionary Anderson was in China two years after Communists gained con of the area where he worked. He tells stories of many young Christians as t reacted to Red indoctrination, some bec ing ardent Communists, others clinging their Christian faith.

OVERSEAS

ERMAN SITUATION HANGES OVERNIGHT

GERMANY: Berlin. July 1.—TWO DAYS –June 10 and June 17—determined the vents which have recently taken place in ie German East Zone. On June 10 ccurred that decisive conversation beween the East Zone bishops and the overnment which led to the series of nprovements in the church situation.

There is no doubt that a marked nange has taken place. Confiscated initutions of the Inner Mission have been eturned. Some imprisoned officials of ie church have been liberated. A conderable part of the state subsidy to the hurch has been paid. Members of the *unge Gemeinde* are allowed to return to neir schools. No new obstacles are being et in the church's way, but rather there , a policy of tolerance, even of making p to the church.

This development was drastically inerrupted by the June 17 strikes which ere carried out by many thousands of orkers throughout the whole East Zone. t was a moving spectacle to see great tate-operated stores burning in Berlin, o hear the shouts of the crowds of workrs to the German East Zone police, and ie Russian tanks which moved in. It as great to see the quiet and self-ossessed manner with which so many ousands of workers marched in all arts of the zone, in the large cities, in ie big factories—without making use of ny weapons. It was a strike, a demonration, but no revolution.

It may appear on the surface that the trike has been suppressed, but there is ufficient proof that under the surface it ontinues to swell. What has been made clear by this strike? First, that the government of the East Zone is no worker's regime. It does not have the confidence of the laboring men. It also shows that the "Peoples' Police" can't be counted on for loyalty to the Communists, but are ready to throw down their weapons and change sides if things go too far. If the Russians had not been here—in East Berlin alone they brought up 25,000 men in a very short time with the most modern weapons—there would today have been no more Communist party or government in the East Zone. The strike has also clearly shown the world how men can be driven to desperation by oppression.

HOW HAS THE CHURCH conducted itself in this hour? The first thing that became clear was the extraordinarily strong trust of the workers of the East in the church. In more than one case leading churchmen were asked by the strikers for advice and aid. In many places in recent weeks there has arisen from the whole people a spontaneous expression of loyalty to the church—a thing which has never happened before.

The church has heard this call. Not only Bishop Dibelius but also other church leaders, and especially the East Zone bishops, did not fail to address urgent statements to the government and to the Russian Occupation forces that the rights of the workers must be respected, that freedom and dignity must be established in the East Zone, and, if possible, the unfortunate, eight-year-old division of the tormented country must come to an end. Bishop Dibelius also appealed in an impressive fashion to the four High Commissioners and he received a positive response from the three Western High Commissioners.

Beyond this, the church has set up means to help the Eastern regime with

the supply of food for the people. Apparently the food program of *Hilfswerk* will be set up again over a wide area, as was the case before the government brought an end to this work in 1950. Much other material aid is being provided through the tried and tested channels of *Hilfswerk*.

In this cause the Christians of the world will be called on again, and there will be many who will gladly support this work about which we have frequently reported and in which the Lutherans of America have participated as no other Christians in the world.

THERE IS ONE MORE QUESTION: What is behind these events? One thing is clear: the church has not won any victory over the state. Decision to relax the pressure on the church was reached before the German bishops made their appeal to the Communist leaders. What, then, were the motives for this surprising change of course? From repeated experiences in the past years we have seen time and again that East German officials act only on directions from the Kremlin—even in much less important matters than this change of direction in relation to the church. So we feel certain that the change of policy was reached in Moscow.

Also the question of who was behind the events of June 17 has not been answered. The strike may have gotten away from those who set it in motion, and may have taken a form which those who initiated it had not thought possible. But it is unlikely in such a totalitarian state that so powerful a movement should arise "of itself." And while we cannot answer the question as to who instigated this movement—doubtless this was not done by the West—we also cannot say whether the result will be a more drastic or a more reasonable government in the East Zone.

The church in East Germany has become extremely realistic and prudent recent years. It has no desire to cro triumphantly about June 10 and abo the "rising of the masses" on June 1 For the church sees clearly that t power which was against it has not bas ally changed in any way. This does n mean that the church looks upon this as a tactical maneuver, of no re value. Behind and in every action of t world powers the church sees the wor ing of the Lord of history who "leads t hearts of men like streams of water" a whose work no one can hinder. Th the church knows that it must use th hour to proclaim the gospel and to co sole the people here who have such need of consolation and strength. these things it is not too important wh men may plan or what may happ tomorrow. —BERLIN CORRESPONDEN

GERMANY: Bethel. June 15.—AT WE GERMAN universities and other edu tional institutions, more students a members of Evangelical churches th one would expect from the denomi tional make-up of the population. Figu published by the Statistical Office of Evangelical Church show that 52 per c of the population of West Germany Evangelical, and 44 per cent Ron Catholic. Of all students, 56 per c are Evangelical, and only 40 per c Roman Catholic.

Statistics further show that more R man Catholics than Protestants are go in for theology, medicine, law and p lology, while Evangelicals prefer the c tural sciences, fine arts, natural scienc and technology. In physics, astrono and meteorology, 63 per cent are Ev gelical, and 31 per cent Roman Catho But 47.5 per cent of all students of t ology are Evangelical, and 52.3 per c Roman Catholic.

Icelandic Synod Advances in Benevolence Giving

By ERIC H. SIGMAR

"Traveling missionary" is ordained during West Coast session

WITH THE THEME "Be ye witnesses," the Icelandic Synod met June 24-27 at Calvary Church, Seattle. Thirteen pastors and more than 40 lay delegates represented congregations in North Dakota, Minnesota and Washington, as well as in the Canadian provinces of British Columbia, Manitoba and Saskatchewan. This was the first west coast convention the Icelandic synod has held.

Treasurer N. O. Bardal of Winnipeg reported that 13 congregations had paid their apportionment in full in 1952, highest record for the synod since it became part of the ULCA in 1940. Secretary H. S. Sigmar of Gimli, Manitoba, reported an increase in communing members.

HIGHLIGHTING the convention was the ordination of Virgil D. Anderson of Winneconne, Wisconsin. The synod president, Dr. V. J. Eylands, of Winnipeg, preached. Pastor Anderson has been called by the synod as its "traveling missionary."

Lengthy discussion took place about the future of the nine congregations of synod which are almost completely inactive. They have been without pastoral service for many years, being too small and isolated to support resident pastors or to be included in other pastoral charges. A proposal to change their status to preaching points was referred to the executive committee.

Encouraging reports were presented by the directors of the two synodical old people's homes in Gimli and Mountain, North Dakota. A representative of the synodical Lutheran Woman's League reported progress of the League's Sunrise Camp, near Gimli.

Dr. L. H. Steinhoff, president of the Pacific Synod, was ULCA representative.

PRESIDENT V. J. EYLANDS
Re-elected

The Rev. Guttormor Guttormson of Minneota, Minnesota, was convention chaplain. The communion meditation was delivered by the Rev. Sigurdur Olafsson of Selkirk, Manitoba.

DR. EYLANDS was re-elected president; Rev. Mr. Sigmar, secretary; Mr. Bardal, treasurer; and the Rev. S. T. Guttormson, stewardship secretary. Synod accepted the invitation of First Church, Winnipeg, for its 70th convention in 1954. Dr. Eylands was recently honored with a Doctor of Divinity degree by the United College of Winnipeg. He is pastor of First Lutheran Church in that city.

"GO YE!" Foreign Mission Board Secretaries Fred Fiedler and Earl Erb (left) receive $5, check from Tabor (Philadelphia) Churchmen Alfred Schuhmacher, (Pastor) Ernst Schmidt Emil Mannerherz as congregation's investment of a savings account in Liberia and Japan mission fields. It will provide a truck in Liberia, a chapel in Japan. (See Story of the We

CALIFORNIA:

Glendale Votes New Church Plant

First Church, Glendale, at a specially-called congregational meeting recently, voted to proceed with the building of a new church plant as soon as financing is completed. Action was taken to use the California Synod's Department of Church Extension program for the erection of the new plant. Robert R. Inslee is the architect and it is hoped construction can begin in early fall. First Church is the largest congregation in the synod, the only one on the West Coast with over 1,000 communicant members.

Dr. J. P. Beasom, president of the California Synod, and Mrs. Beasom, are currently touring in Europe. They have visited the Scandinavian countries and are now in Germany. It is expected they will be back in Los Angeles about August 10.

Approximately 65 laymen of the Southern Conference churches spent three days Camp Yolijwa for the annual Laymen's l treat. The program was chairmanned Robert Brammer of the Altadena Chur A number of pastors brought messages the theme of "Prayer Power."

The first two weeks of camping Camp Yolijwa again saw capacity atte ances, beginning June 29. The Rev. John Foerster is director of the camp and assisted by a number of full-time helpe Funds are beginning to come in for Crusade for Youth appeal which will h to erect a new camp in the next year or

Dr. P. H. Roth and Dr. Arthur Knud were the ULC representatives at the N School for Home Mission pastors held Asilomar Conference Grounds, Pac Grove, Calif., July 13-17. A number ULC mission pastors from the Southw Area attended this school.

An intensive study of the relationsh between church and state is being conduc this summer in a series of meetings arrang and sponsored by the Lutheran Stud Foundation of Southern California. T

v. Oscar J. Ice, Lutheran pastor to stu-nts on campus at the University of South-n California, and executive director of e Student Foundation, reports that the eetings are held on Sunday nights at the utheran Student Center, 1039 West 35th ace, Los Angeles. H. L. LOGAN

OUPLE CROWNED ING, QUEEN

A Lutheran couple, Mr. and Mrs. ouis Freese, were accorded top honors Chicago's "Festival of the Golden ears," June 26. Because of the close-ess of their own Golden Wedding Anni-ersary (June 24) to that of the Festival, ey were crowned King and Queen and igned throughout the day-long program, hich attracted thousands of enthusiastic dsters to Lincoln Park.

Eleven social agencies, including the nited Lutheran Social Mission Society of llinois, co-operated to make possible this nprecedented event.

Members of Luther Memorial Church, hicago, for 35 years, the Freeses have two hildren: Mrs. Theodore Bach, a Chicago igh school teacher, and Earl Freese of ochester, N. Y., cosmetic manufacturer nd chairman of the New York Synod's ocial Missions Committee.

INVESTMENT

story of the week

"A congregation sensitive to its Christian responsibilities should not let funds lie around dormant in savings accounts."

Those are about the words used at the last Tabor (Philadelphia) congregational meeting by Pastor Ernst Schmidt. He was commenting on a bank account containing several thousand dollars accumulated by Tabor members in recent years.

"Let's put the money in the Lord's active service," suggested the pastor. "Since we have no special need for it here at home, let's look around!"

As far as members were concerned, there were two "naturals" — Liberia and Japan. They had considerable interest in both ULCA mission fields . . .

In Liberia, the Rev. Ernst Flothmeier, son of a former pastor of Tabor, was serving his third (27-month) term. In Japan, Missionary Don Wilson and his wife, the former Meta Flothmeier (daughter of Tabor's former pastor) were in their second five-year term.

"We're sending you a check for $2,500 through the Board of Foreign Missions," Tabor's Council secretary wrote to the Flothmeiers and Wilsons. "Buy yourselves that jeep you need to get around the bush!"

Soon the grateful replies came back. Missionary Flothmeier advised he would apply the $2,500 on a jeep truck capable of carrying 8 people and baggage. That would leave about $500 to pay the bill in full. The Wilsons sent word their check would be used to completely equip a chapel in atom-bombed Nagasaki.

Tabor, happy over the letters, promptly voted to make up the remaining $500 for the truck, turned over the promised money to Drs. Earl Erb and Fred Fiedler (see cut opposite) of the ULCA Board of Foreign Missions.

Mission-minded Tabor had invested itself on opposite sides of the globe.

—DICK SUTCLIFFE

DIRECT mail appeal to church people throughout the Southern states was conducted by Latv Lutheran congregation in Senatobia, Mississippi, in an effort to enlist mass prayers for the welfa of oppressed Baltic peoples behind the Iron Curtain. Members of St. Paul's Church, some whom are shown above, prepared the letters and mailed them out to more than 2,0 clergymen of all denominations. Appeal resulted in widespread sympathy and supplications fr hundreds of pulpits on June 14, Baltic Genocide Day—anniversary of Latvian tragedy

MISSISSIPPI:

Mass Prayers Offered for Baltic Genocide Day

SENATOBIA — Hundreds of churches of various denominations throughout the South observed June 14 as Baltic Genocide Day, joining in mass supplications for Latvian displaced persons, and for their relatives and friends who are still enslaved by the Russians.

The mass supplications were offered in response to an appeal by Pastor Paul Kirsons, of St. Paul's Lutheran Latvian Church of Senatobia. Convinced that "the prayers of righteous people avail much," Pastor Kirsons enlisted the help of his congregation in writing more than 2,000 letters which were sent out to churches from Florida to Virginia, and as far west as Texas. The letters invited clergy and congregations to join in praying for Latvians behind the Iron Curtain.

Baltic Genocide Day annually commemorates a tragedy that took place on June 14, 1941, when Latvians were seized, tortured, herded into slavery in Siberia, and in ma instances put to death, by the Reds. Hu dreds of bodies were found in mass grav

The 250 members of Pastor Kirsons' co gregation have a particularly acute memo of Latvia's national sorrow over the Bal outrage 12 years ago. They spent a we preparing the 2,111 letters and mailing the out to churches. The response was hear

"Your people will be remembered in t prayers, which will not be limited to t services on June 14," acknowledged Episc pal Bishop E. P. Dandridge in Nashvil Tenn.

His reply was typical of other messa that poured in from Baptist, Method Presbyterian and other churches all over t South.

When June 14 arrived, Pastor Kirsons a his flock, holding a solemn memorial a prayer service in observance of the perse tion of their countrymen in their native la knew they were not alone.

EBRASKA:

rotherhood Prepares Midland Scholarship

THE "SCHOLARSHIP AWARD," created by action of the May 24 meeting of the executive committee of the Nebraska Synodical Brotherhood, to a student or students to Midland College, or, as the circumstances may permit, to Central Seminary, will be presented by the scholarship committee before the coming school term. Carl F. Olson, of Fremont, is chairman of the scholarship committee.

The award will consist of an amount equivalent to one-half term or full term tuition ($150.00 or $300.00) as funds permit.

In order to make such an award possible for the coming school term, the executive committee has taken immediate steps toward the soliciting of funds from congregational Brotherhoods, with the assurance of at least a one-half tuition award being underwritten by a member of the executive committee.

FIRST CHURCH, South Sioux City, Pastor Francis A. Daehling, recently conducted a vacation Bible school with an enrollment of 124. Average attendance was 117.

ROSE MARIE LUDEMANN was the only confirmand on Pentecost at United Church, Spencer, Pastor Wilfred H. Henning.

Pastor Henning and Miss Amanda Jorn of Falls City attended the Midwest Regional Conference on Parish Education, June 16 and 17, held in Chicago. They were sent by Synod through its Parish Life and Work Committee.

Missionary guests included Edgar Menzies, British Guiana National, June 28, and Dr. Ted Wood, July 5.

ON JULY 26, St. Paul's Church, Hardy, Chesmond S. Bade, resident student supply pastor, will observe the 81st anniversary of the founding of Lutheran work in that area.

FINAL ENROLLMENT figure for Salem's Vacation Bible School, Fremont, was 172, with 114 having perfect attendance. Recognition of participation, in the form of certificates, was given to 163 boys and girls, all of whom had attended five or more sessions.

Refreshments, cookies and orange juice, were served pupils and staff each day under the direction of Mrs. Arthur Rogers. Ice cream cones were also distributed to everyone on the closing day of the school.

Offerings received during the school included $72.64 for building chapels in British Guiana, and $10 toward the cost of the school.

AS THE RESULT of the interest of Henry Tank and the co-operation of John Parde, owner of the Parde Music Centre, and the gift made last year in memory of Mr. and Mrs. Chris Hansen, Salem Church will soon have a new Gulbransen Minuet studio piano. The piano will be placed in the assembly and music room of the church, following a dedication service.

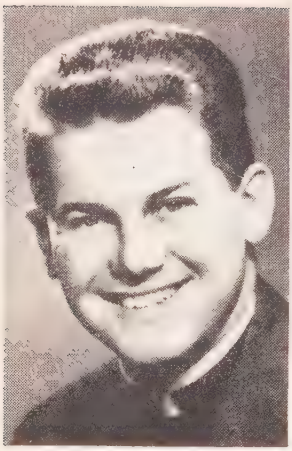
SALEM'S second annual preaching mission will be held Sept. 27-30. Services will be held both morning and evening on September 27, and each evening, September 28, 29, and 30. Dr. Carveth P. Mitchell, pastor of First Church, Mansfield, Ohio, will be the preacher. Dr. Mitchell spent four weeks in Europe last spring where he conducted preaching missions for the U.S. Air Force at the request of the U.S. government.

AT THE MIDLAND COLLEGE Commencement exercises on May 27, Marty Lee Brown received her B.A. degree. She is the first member of St. Luke's Church, Omaha, to receive this honor in many years.

MRS. FRED TALLMAN, member of the Doll Makers Guild, winner of first prizes in Florida and California and two certificates from Vancouver, Canada, won the only individual trophy given at the hobby show held in conjunction with the Midwest Home Show at the Ak-Sar-Ben (Nebraska spelled backward) a few months ago with her "personality" dolls.

According to Pastor A. H. Pinkall, Mrs. Tallman never fails to "share her talent with her church.

PAUL WIEGMAN



REV. ROSS F. HIDY, of Berkeley, California, was scheduled to deliver the sermon at the All-Lutheran Service during the National Boy Scout Jamboree in California last Sunday (July 19). Mr. Hidy is pastor of St. Michael's Church, Berkeley, president of the Berkeley Ministerial Fellowship, a member of the Northern California Region Home Mission Committee, and a member of the board of directors of Pacific Lutheran Theological Seminary. He is a graduate of Temple University and Philadelphia Seminary.

The Lutheran Scout Service was expected to draw a before-breakfast attendance of more than 4,000 boys at the Jamboree, Sunday morning. A choir composed of singers from several Lutheran churches in the area was scheduled to lead in worship, with the liturgical portion, in charge of the Rev. Norman L. Hammer of North Hollywood, Calif.

During this week of the Jamboree a brief daily program of devotionals for all Lutheran Scouts has been planned by Mr. Hammer. He will be assisted in these services by pastors attending the Jamboree from many parts of the nation. The program is sponsored by the Lutheran Committee on Scouting, an intersynodical group.

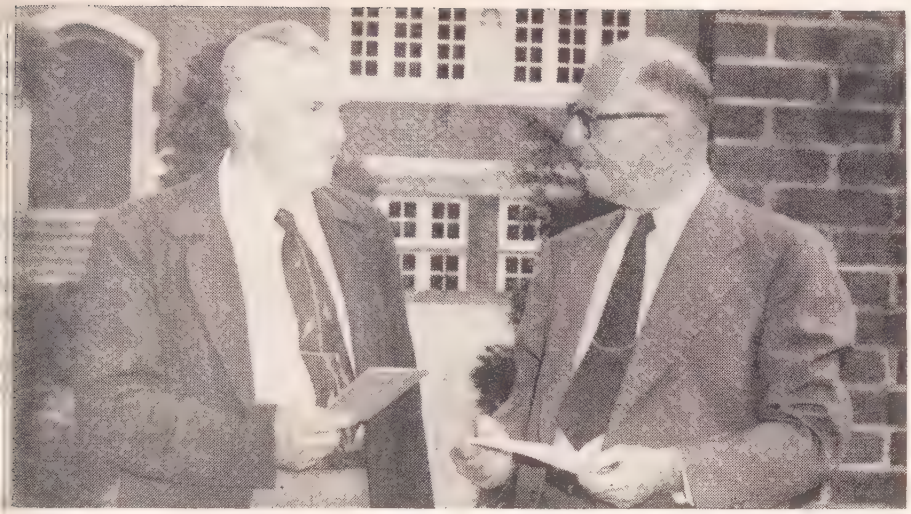
DOROTHY MARPLE, Ursinus College honor graduate and counselor-assistant to the dean of undergraduate women at Duke, becomes THIEL College's dean of women this fall. She'll succeed Evelyn Garlfelt, who becomes assistant director of admissions.

BARBARA DIPPOLD, Syracuse, N. Y., who graduated recently from Hartwick College, has been awarded a scholarship for study in Europe by the Lutheran World Federation and Division of Student Service of the National Lutheran Council.

AFTER 25 years' service i the ministry, the Rev. V tor D. Derrick of F United Church, Memp Tenn., was given a recept and the gift of a televis set by his congregation.

GERALD P. GOLDENN 22, of Milwaukee, Wis., a his wife—both of wh graduated recently fr Carthage College—are pected to leave for Tan East Africa, on August 5 relief missionaries.

MARY L. STONEBRO has joined the staff of deemer Church, Toledo, July 1. She'll serve church secretary and ministrator of music. graduate of Capital U versity, she was forme music director at Philad phia Motherhouse of D conesses, and in parishes New Rochelle, N. Y., Ri mond, Ind., and Grove C Ohio. (Photo below)



NAL PAYMENT on the purchase of the First Methodist Church property at Salem, Va., is ade by Dr. H. Sherman Oberly (right), Roanoke College president, to C. E. Webber, church easurer. Property will greatly expand facilities of Roanoke College. The Sunday school building, hich will house the college's new library, can be seen in the background

IRGINIA:

oanoke College Acquires Church Property

SALEM—Roanoke College President Dr. H. Sherman Oberly had a happy duty cently when he presented the final payment for the purchase of Salem's First ethodist Church to the church treasurer.

The contract for the purchase was executed in December of 1950, but due to delay in the construction of a new ethodist church, the transferral date as extended until June. The college was riginally to have taken possession of ne property between January and September of 1952.

Most of the $115,000 cost of the building as raised through the United Lutheran hurch of America's CHEY appeal, the alance of the purchase price being one of ne college's Development Program goals.

"We are very happy," President Oberly id, "in bringing to a conclusion a project hich was envisioned at the beginning of ne CHEY appeal. We believe that the equisition of the property, at a modest rice, is a good investment in our college rogram."

The new addition greatly enlarges the physical plant at the Salem institution. The church structure proper affords the college a badly needed auditorium and chapel; the Sunday school building will house the library in the future, and the former Methodist parsonage has been in use since last September as the official residence of the Dean of the College.

Renovations and repairs to the church structure will take place as soon as funds are available, college officials said, but the building will be put into use next September as a chapel for student assemblies, services, and special convocations.

Plans are now being aired for the development of the Sunday school building into the new library, but the final date of the transferral of library facilities from their present place in Bittle Hall has not been set.

CORNERSTONE of $200,000 St. Mark's Chur Chicago, Ill., was laid May during heavy rain that fai to dampen spirits of cong gation. In photo are sh (left to right) Erich St beck, architect and supe tendent of Sunday sch Pastor Russell J. Olson; ward O. Siegfried, A. Nelson, Herman C. Ander Edward H. Manz, all of bu ing committee, and Geo M. Anderson

VIRGINIA . . .

Once Bittle Hall is vacated, it will be renovated and redesigned to house the Student Union Center, a project of the Development Program.

Many of the events on the program of the recent convention of the Luther League of the Lutheran Synod of Virginia were held in the buildings which are now college property.

Pastor's Travel Wish to Come True

When the Rev. Carl F. W. Strobel, pastor of St. Matthew's Church, White Plains, N. Y., occasionally expressed a desire to spend some time on research in Europe—particularly in the Martin Luther area Germany—his congregation made a me note of his wish.

Last month at a special service of than giving held to commemorate Pastor Strob 25th ordination anniversary, a check s cient to underwrite his yearned-for jour abroad was presented to him. The mo was a surprise gift from the congrega and friends in the community.

Pastor Strobel, a native of New York a graduate of Wittenberg College Hamma Divinity School, spent a year Germany at Goettingen University Tuebingen University, where he acqu his interest in research. He is marrie the former Miss Louise Saker of Roan Va. They have a son, John, a studen Bordentown (N. J.) Military Academy.

Check which will enable Pastor and Mrs. Carl F. W. Strobel of White Plains, N. Y., to travel and do research in Germany is presented by Ira F. Angstadt (left), president of St. Matthew's Church Council, as gift from congregation and friends. Pastor Strobel has served St. Matthew's for 23 years

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ENNSYLVANIA:

Walborns Commissioned or Work in Argentina

HARRISBURG—After ten years in the arish ministry, Rev. and Mrs. George I. Walborn severed ties with the congre- ation of Zion Church, Newville, and nswered the insistent call to foreign mis- ons work. Confirmed and married in t. Paul's, Millersburg, it was fitting that he couple be commissioned as mission- ries in that church.

Taking part in the commissioning service n June 14 were Synod President Dr. Dwight . Putman; Board of Foreign Missions rep- esentative Rev. Viggo Swensen, Rev. F. C. ternat, former pastor of St. Paul's who onfirmed them, and Rev. James Emerick, he present pastor. The Rev. and Mrs. Wal- orn with their family of four small children vill leave shortly for their assignment in Argentina.

GEORGE E. ZEARING, member of Zion Church, Harrisburg is serving in Korea. ome weeks ago he was deeply moved when he came across 60 war-orphaned children iving in a shack with little food and cloth- ng. He and a few buddies gave such help as they could and enlisted the aid of their amilies in the States.

Because the need was greater than they could manage, George called on the help of his congregation by sending pictures of the children and their dwelling. This Christian soldier expects to be home in a few months and wants to be sure these children will re- ceive the necessary supplies. Needless to say the congregation is responding, and has requested Lutheran World Relief to con- tinue the aid to these orphans.

SOME 300 WOMEN representing church and civic organizations marched on the state capitol to prod the General Assembly into action on the Child Adoption and Child Welfare bills now before the legislature. The ladies pushed several baby carriages con- taining petitions bearing 34,000 signatures.

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To be continued next week

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Pa., Harrisburg . . .

Pennsylvania ranks low in its provisi for the care of children. In recognition the need for adequate legislation, Gover John S. Fine appointed the Governo Committee on Child and Youth which contributed to the proposed program collecting data and holding public hearin Dr. William VanHorn Davies, member Synodical Home Missions Committee a pastor of Messiah Church, Harrisburg, h promoted this effort among Lutherans.

The adoption measure requires that child adoption agencies obtain the appro of the State Welfare Department wh would set standards for their operation. outlines adoption procedure to be follow throughout the state. The child welf bills require child care to be handled in counties. There are reported to be so 60,000 neglected and needy children Pennsylvania.

Complications resulted from last-min introduction by spokesmen for the Rom Catholic church of two amendments wh would exempt churches from the state a county regulations. Protestants under leadership of the State Council of Churc are seeking enactment of the legislat minus the amendments. VIGGO SWENS

PENNSYLVANIA:

Sister Martha is Still At Passavant Hospital

PITTSBURGH—Sister Martha Pretzla first impression of Passavant Hospital Pittsburgh was not very good. "This i terrible looking place. I'll stay here t years and no more," she said. But t was 35 years ago.

Her work as director of the hospital being recognized by numerous grateful t utes this summer. Last month the Alur Association of Nurses presented Sis Martha with a new organ purchased by anonymous donor for use in chapel servi

Since she was 16 years old, Sister Mar

TOILERS for a harvest that will directly benefit their church are these members of ne Men's Bible Class of St. Paul's, Jefferson, Md. These men have planted more than 0 acres of corn on shares they have pledged to the building fund of St. Paul's Church. f40,000 worth of farm equipment including 6 tractors, was used to plow, harrow and eed the acreage. Exceptional teamwork nabled the men to complete the job in a ngle day.

A., PITTSBURGH . . .

anted to enter social Christian service. he tried to get her parents' consent to nter the Diaconate. They refused until she eached 20. Following her training in Illi- ois, where she was born and reared, she erved at the Lutheran Hospital there. It lso was founded by Dr. William Passavant.

One of her favorite stories about the eighborhood where the hospital is located eals with the evening when she was walk- ng up the street and a man followed her. Turning to the man she said, "Why do you ollow me so closely up this dark street?" He answered, "I want protection, Sister Martha." Whether it's walking up streets r caring for the patients, people know they lways can count on Sister Martha for uidance and comfort.

AMONG ALL PROTESTANT pastors of Pitts- urgh, Dr. G. Arthur Fry holds the record for length of pastorate in one church. He as served St. Luke's for 40 years. "My con- regation has always treated me well. If I had to live over again, I would go into the ministry. And if I had another call from St. Luke's I would accept it." The congrega- tion presented their pastor with a framed testimonial and a generous purse. . . . Pas-

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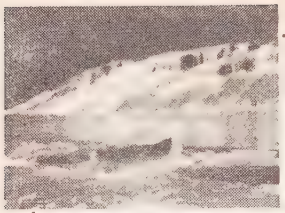

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Pa., Pittsburgh . . .

tors H. J. Behrens and Alvin E. Teich celebrated their 45th and 25th anniversari respectively, of ordination.

Several bequests recently were granted the work of the synod. Thiel College ceived $10,700 from the estate of Mrs. C Stough. Through his will Dr. William Stough established a scholarship to needy students preparing for the minist Now an additional $2,000 will be availal for this purpose through the terms of t will of Mrs. Stough. The Synodical Boa of Missions received an estate that v amount to $10,000.

At Thiel College the admissions this fall are running 100 per cent ahead last year. Of the first 100 students admitt about 35 are in the upper tenth of th high school classes. Forty-seven of the fi hundred are Lutherans. Thiel is looking an enrollment of 500.

Much is being done about leaders training throughout the synod. A Sunc School Teachers' Conference is being h at Thiel College with the theme "The Ch in the Christ-Centered Curriculum." T fall the Central Conference Sunday Sch Association will sponsor two schools leadership education for the Pittsburgh ar Other conferences have been sponsor such schools.

New work has begun, and parsonag lots, or meetings places purchased, at Wh Oaks, Hulton Road, Center Township Pleasant Hills. Other areas of the sy are being surveyed for new missions.

Rev. James B. Slingluff has been called assistant superintendent to the Passav Memorial Homes for the Care of Epil tics, Rochester, Pa. LUTHER E. FACKI

WISCONSIN:
Northwest Synod Report Pleases

Madison—Walter O. Helwig, tre urer of the Synod of the Northw (ULC's first but not only synod to use

WISCONSIN . . .

race system of giving) radiated a smile f confidence as he mailed to pastors and ouncilmen his report of receipts cover- ng the first five months of 1953.

General Benevolence	$211,211.97
World Action	37,371.53
American Missions	3,928.28
Foreign Missions	5,454.85
Lutheran Welfare	10,649.00

Total receipts from congregations were ushing the $300,000 mark. Sunday schools ad contributed an additional $26,767.80.

MISSOURI SYNOD will co-operate with Na- ional Lutheran Council congregations in Visconsin in the Thanksgiving clothing rive for Lutheran World Relief. A number of local Missouri Synod congregations un- officially last year helped Wisconsin ship 50,000 pounds. An additional 100,000 ounds was shipped this spring. The Wis- onsin committee plans to collect commodi- ies, if available, as a part of the coming all drive. Two Missouri pastors met at Madison recently with other NLC pastors o help formulate the coming appeal.

DATES HAVE BEEN SET, and programs are eing formulated for five conventions and conferences to be held in Wisconsin this all. They are:

Sept. 11-12 Luther League Convention. Immanuel, Lake Geneva.

Sept. 17-18 Sunday School Convention. Incarnation, Milwaukee.

Sept. 21-22 Wisconsin Pastors' and Lay- men's Conference, St. Timothy, Menasha.

Sept. 29-30 Synodical WMS Conven- tion, Holy Trinity, La Crosse.

Oct. 11-12 Wisconsin Conference WMS, Luther Memorial, Madison.

TWENTY of the thirty-one charter mem- bers who helped organize St. James, Marinette, were present at the 35th anniver- sary June 21 to hear former pastors Dr. W. P. Gerberding, Kings Mountain, N. C., and Pastor Milton A. Haker, West Allis. Organizer, Pastor W. C. Stump, Milwaukee, was unable to attend, due to illness. Pastor Harold N. Stoffel, La Crosse, told the ban- quet audience about the Hannover Conven-

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WISCONSIN . . .

tion. The congregation, the Rev. Garrett Genszler, pastor, numbering 956 commu cants, has five sons in the ministry: Pr John W. Doberstein, Philadelphia, Pa.; R Robert Schmidt, Racine; Rev. George E hoff, Arenszville, Ill.; Rev. Walter Knuds Portland, Oregon, and Rev. John Gerb ding, Menominee Falls, Wis.

THE REV. BRUCE G. KLOESE was instal recently as assistant pastor at St. Matthev Wauwatosa. CHARLES A. PU

DECEASED

Rev. Carl E. Maier

The Rev. Carl E. Maier, pastor of Trin Evangelical Lutheran Church, Donora, P died June 17 in Passavant Hospital, Pi burgh, after a brief illness. He was 50.

Pastor Maier had served the Don church for the past five years. Prior to th he had served in St. Petersburg, Pa., Av more, Pa., Church Ferry, N. D., and W ters, Minn.

Born in Millvale, Pa., he was educated Thiel College and Northwestern Semina He was active in civic affairs, and was member of Monessen Lodge No. 1 Knights of Pythias.

Survivors include his wife, Mrs. Anna Lind Maier; his parents, Mr. and Mrs. D. Maier, of Glenshaw, Pa.; four childr Patrick, Ernest, Anna and Carol, and f brothers and five sisters.

Christian C. Wessel

Dr. Christian C. Wessel, 63, of Gre ville, Ohio, died June 25, after three mon of illness. He had served only one cong gation in his 30-year ministry. St. Pau Greenville, had 70 members when he came pastor in 1923, and now numbers 8 Dr. Wessel was active in civic life. ministry was marked by aggressive ev gelism.

He was a native of Cincinnati, and educated at Wittenberg Academy and C lege, graduating in 1920, and at Ham Divinity School in 1923. He received

ctor of divinity degree from Wittenberg 1943.

Funeral services were conducted on June by Hamma Divinity School Dean E. E. ack and Ohio Synod President George W. ley at St. Paul's Church. Burial was in reenville. Casket bearers were six young n from St. Paul's who are now studying the ministry at Wittenberg College or amma Divinity School.

He is survived by Mrs. Wessel, a son, Dr. chard D. Wessel of Buffalo, and two others.

ev. Paul J. Tau

The Rev. Paul J. Tau, 85, one of the old- retired ministers of the Pittsburgh Synod ULC, died June 29 at his home in New astle, Pa., after three years' illness.

During his long career in the ministry he ld pastorates in Westmoreland, Butler d Armstrong counties, Pa.

Survivors include his wife, Mrs. Jennie au, and two sisters: Mrs. Augusta Wagner d Mrs. Louise Meidanner.

Funeral services were held in St. Paul's urch, New Castle.

rs. William E. Crouser

Mrs. J. Belle Crouser, widow of the late r. William E. Crouser and mother of the ev. Clarence F. Crouser, pastor of Grace urch of San Jose, Calif., died on June 9 a San Jose hospital.

Mrs. Crouser was born at Black Lake, . Y., June 28, 1873, while her father, the ev. Silas W. Young, was serving as pastor the congregation there. After her mar- age to Dr. Crouser, she served with him parishes in Schenectady, Buffalo, N. Y.; race, San Jose; First Church, San Fran- sco; First Church, Oakland; and a second rm at Grace Church, San Jose, Calif.

She was active in the work of the Wom- 's Missionary Society and served as presi- nt of the California synodical society for o terms. She was also active in the work the Mt. Hermon Federated School of issions. Her husband died in 1952.

Survivors, beside her son, include two andchildren, William Carl Crouser, a student for the Lutheran ministry, and Elizabeth Belle Crouser.

Funeral services were conducted by Dr. Earnest A. Trabert and Pastor George F. Flora on June 12.

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IN CONCLUSION . . . . . .

THREE WEEKS AGO the tide turned suddenly in the attitude of readers of THE LUTHERAN toward the things I have written about Senator McCarthy and the Congressional committees. Until then I had been receiving each day letters calling me all sorts of unpleasant names. No more such letters are coming.

I regret being obliged to take up so much space with this Congressional business as in this week's "Church in the News" (*pages 4-6*). If the world situation brightens up, and some of the fear and tension vanish, McCarthy will disappear as a threat to the future of America. But if the Korean war should flare up again, or Indo-China, or Iran, and if we have more years of worry and danger, McCarthy could easily be swept upward to supreme power.

WE MIGHT AS WELL be optimistic and not expect trouble. But before we leave this subject, let me outline one case history of how these slanderers have operated. Of all American Christians, no man has thought more clearly or spoken more decisively on the world situation than Dr. Reinhold Niebuhr. We are grateful that THE LUTHERAN can publish his monthly editorials.

Yet J. B. Matthews who wrote The *American Mercury* article said about Dr. Niebuhr in 1938 that he is "a distinguished Marxist professor" who has given "the Marxist ethical code theological respectability among a large group of younger Protestant clergymen." The House Un-American Activities Committee, for which Matthews was research director, listed Niebuhr as associated with 14 Communist-front organizations.

Although Dr. Niebuhr's thinking is clearly explained in a dozen books he has written, and in countless magazi articles, these are not investigated—o second-hand rumors of his "guilt by as ciation." Books such as *The Red Netwo* and papers such as those of Carl McInt spread this gossip around, and read of THE LUTHERAN have been writing ask why we print things by Dr. Niebu

The U.S. Chamber of Commerce its *Economic Intelligence* announced October, 1948, that Dr. Niebuhr "H discovered that Communism and church can be reconciled after all." Tha its own misinterpretation of a statem by Dr. Niebuhr that "Communism morally Utopian—it believes in univer justice and truth." The Chamber Commerce paper doesn't go on to plain that Dr. Niebuhr thinks this Co munist utopianism is a monstrous p version of truth and a supreme dang

AND THEN last fall a Lutheran pa in New York City came out with th "A popular preacher, whose name listed in connection with 13 commun front organizations . . . . and AL whose articles frequently appear in own LUTHERAN, has recently stated t 'Communism and the Church can reconciled after all.'" The writer taken the Chamber of Commerce opin about Niebuhr and put it in the form a direct quotation from Niebuhr hims

This is the sort of false witness wh has raged like a forest fire through Am ica in the last few years. When we sho strive for sanity and honesty in our thi ing—because we especially need c heads while we face such danger fr Russian aggression—hysteria has b aroused by shrewd politicians ambiti to make a date with destiny.

—ELSON RU

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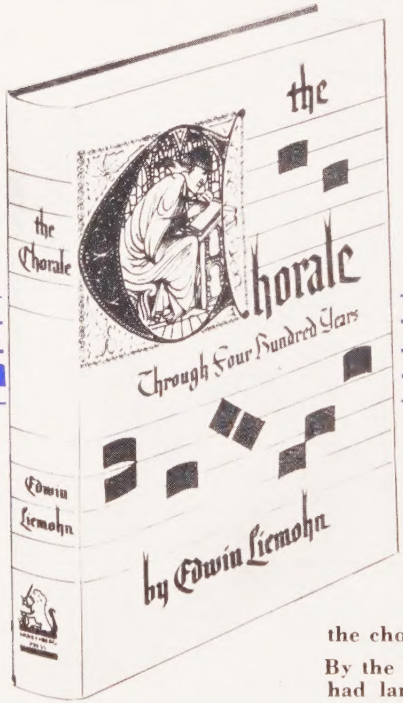

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